

Reformed Church Messenger

Mittwoch die bei Straß

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Editor.

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Theology and Criticism.

GOD'S CHARACTER IN THE LIFE OF CHRIST.

The character of God appears in the *personal history* of Christ, extending from His birth to His glorification. The words which He spoke and the doctrines which He taught, set forth the nature of God, and of God's attributes. So do His deeds. The miracles which He wrought, and all His acts of love and mercy, serve to reveal the will of God. But His words and deeds presuppose a deeper revelation of the divine character, a revelation of which deeds and words are but the exponents. That deeper revelation is the truly natural and human life which the Son of God lives on earth.

That the eternal Son, dwelling in the bosom of the Father with unspeakable glory from all eternity, should make Himself of no reputation, enter the domain of time and space in the form of a servant, and live in the likeness of sinful flesh, being obedient even unto death; that He, by whom all things were created which are in heaven, and which are in earth, visible and invisible, should condescend to be born of a daughter of the fallen Adam, and thus become the dependent creature; that He who continues to uphold all worlds by the word of His power, should subject Himself to the condemnation of men, taste the bitter curse of human dissolution, and enter the dark abode of the dead;—this extraordinary fact, this voluntary self-humiliation, and continuous descending, step by step, from one stage of bitterest suffering to another, until He reached the lowest point to which sin may carry the sinner, shows not only the compassion of Christ for the misery of men, and His fidelity to the will of His heavenly Father, but being Himself the true and living God His earthly life of self-humiliation shows, moreover, the otherwise hidden character of the eternal love in which the essence of the Godhead consists, and the sweet counsel of the divine sovereignty, which until then was unknown and unknowable. This self-sacrificing life in the flesh (including, however, the glorification of man at the right hand of God) is for us the perfect and absolute manifestation of the divine will and the divine essence. In the unfathomable depths of the nature of the Godhead there is no truth which has not been asserted, and within the entire compass of eternal decrees there is no purpose which has not been declared. For the mystery of the incarnation is, not the expression of some

attributes only of God or the fulfilment merely of an eternal purpose, but it is the leading forth of God Himself from the abyss of the unknown into the field of finite vision, so that now in Christ all the fullness of the Godhead, as St. Paul teaches, confronts the eye of faith.

The human life of Christ in its unity and wholeness is this absolute manifestation of the essence and will of God. His life includes a series of particular facts, and these belong both to His earthly and His heavenly state, to the glorified as well as to the unglorified stage in His history. Neither one state is the absolute manifestation by itself. His life in the flesh, even taking in both the pre-Christian period of preparation and His descent under the power of death into the underworld, is not the complete revelation. His life and activity in the spirit world, seated at the right-hand of God, if sundered from His nativity, suffering and death, is no less also only a partial exhibition of the Godhead. Nor can any single fact inhering essentially in the development and progress of our Lord's history be left out of view, His conception as little as His death, His second coming as little as His resurrection. Only when faith surveys the grand movement, including all its stages and periods, have we before us the absolute manifestation of divinity as to essence and will.

Particular facts, since they are members of the organic whole and partake of the nature of the one mystery, illustrate the character of God partially, some under one aspect, and others under another. But the aspect of truth which any one fact exhibits, for example, His propitiatory death, can be seen only when the internal relation it bears to the entire economy of revelation is recognized; and the relation to the entire economy can be seen only when the *principle* of the entire economy is the stand-point of observation. Any fact, whether it be the death, the birth, or the resurrection of Christ, when abstracted from the objective order, especially when divorced from the fundamental principle, the *Person* of our Lord, and contemplated as an isolated event, can manifest the divine character at most, but very imperfectly. Instead of radiating the light of the Sun of righteousness, it will become a refracting medium and present a distorted image of God. But when any cardinal event of His life is held in right relation to the entire history of Christ, and this historical process is held in right relation to His divine-human Person, then this event is not a refracting medium of truth, but a fixed star in the spiritual heavens sending forth into the darkness of

our fallen world the pure light of the divine life.

There are two things then on which we wish to be understood as laying special stress. The one is, that Christ has revealed and does reveal absolutely the life and character of the Godhead, so that now, in Him, the essential nature and the secret counsel of God are asserted in the domain of the finite and temporal, and are exhibited under their highest and ultimate form. The infinite and absolute One lives in the finite mode of man. The notion of a manifestation of God complementing or supplementing the manifestation of the nature of the divine in Jesus Christ, contradicts the very idea of the Christian revelation. Being truly manifested in the flesh, God is now knowable to man; and this knowledge is attainable by every one possessing the requisite capacity who lives in true communion with the objective revelation.

The other truth is that this absolute revelation is not primarily the written word, but the historical life of Christ, which the written word represents. The human life of Christ in this world and in the world to come, (the divine being organically one with the human,) this is the concrete revelation, wherein as in a new constitution of eternal truth, the Light of the absolute and infinite One shines, the Sun of all suns, undimmed by a single fleck. This is the revelation which the inspired writings of Apostles and the spoken words of our Lord presuppose. Inspired words and teachings are one medium through which we contemplate the personal and historical revelation; and for the Church militant they will continue to be the norm of faith and practice, of sound doctrine and evangelical preaching.

AMONG THE QUARTERLIES.

The Bibliotheca Sacra, now in its forty-fourth year, is certainly one of the ablest theological quarterlies published in this country. It is edited by Edward A. Park, and George E. Day, assisted by Dr. J. P. Thompson, of Berlin, and Dr. D. W. Simon, of England. It represents orthodox New England theology. Of late years it has aimed also to represent other phases of theological thought, or rather to let other systems speak through its columns. This feature shows a liberal spirit, and is an improvement, but along with this we fear it is losing somewhat of its own individuality. We would like to know from time to time what views the editors entertain in relation to the different theories advocated in its pages.

The October number is remarkable for the apologetic character of a number of its articles. Of this character is the opening article, by Dr. Thomas Hill, formerly President of Harvard College, on the Testimony of Organic Life. He finds phenomena in organic life, especially in animal instinct and ingenuity, as in the case of the bee, which Darwin's theory of natural selection entirely fails to account for. The article is one of a series, which the author has published during the year. All of them evince much ability. Another of this apologetic character is on Admissions of Philosophical Skepticism, and a third on Herbert Spencer. The fact, that so large a portion of the Review is occupied with articles of this kind, shows the deep interest felt in the conflict of Christianity with modern forms of unbelief. The defence here presented is able, and the attack effective.

An interesting article is furnished on The Union of the Divine and the Human in Jesus Christ, which discusses the question, "Does the relation of the Holy Spirit to Jesus of Nazareth, furnish any clue to a right understanding of that mysterious life, in which were so intimately blended the divine and the human?" The article is not very clear and full, especially in regard to the relation of the Holy Spirit to the divine nature in Christ, but it discusses an important subject often overlooked. Christ's anointing by the Holy Ghost, and the continual activity of the Holy Spirit in the unfolding of His life are brought forward. He acted constantly under the Holy Spirit's guidance. There can be no question, we think, that He was conceived by the Holy Ghost, so the work of unifying ethically and spiritually the divine and the human in the person of Christ, onward to His resurrection and glorification, was effected through the agency of the Holy Spirit. Yet we must not think of this as though the Holy Spirit were itself the divine nature in Christ. But just here comes the difficulty—how is the work of the Spirit related to the divine nature in Christ? The article is well worthy of careful reading, and is on a subject which has become central in the battle now waging for and against Christianity.

We notice yet the article on Richard Rothe's Years of Authorship. This was preceded by an article on Rothe's early life and education, and his four years' ministry in Rome. The present article aims to give briefly the salient points in Rothe's Ethics—Theological Ethics, which is done, we should say, with no little ability. "There can be no doubt," the writer says, "that he

deserves the first place in modern literature among the reconcilers of morality and faith. He follows, indeed, in the path opened by Schleiermacher; but he differs signally from him in having a more positive Christian faith, in urging more profoundly and persistently his peculiar idea of moral good, in bringing the sense of duty into harmony with the sense of dependence, and in his broad and stringent application of ethics to the whole round of life." The article closes with the remark, "Richard Rothe deserves the name of sage, and hero, and saint."

And this from New England, which twenty-five years ago joined in the cry against Mercersburg for admiring and studying the works of such men as Schleiermacher and Rothe, and we may add with quite as much ability and discrimination as these divines and theologians manifest, that now sound their praises in the *Bibliotheca Sacra*. Nevertheless we rejoice at this tribute to German earnestness, piety, and solid learning, even though it comes late.

The American Church Review (Episcopalian) contains: 1. Nurture and proof of Inspiration. 2. Shakespearian Criticism. 3. Scripture Revision. 4. Infant Salvation. 5. The Anglican Church during the Present Century. 6. The Inquisition. 7. Sacerdotalism. 8. Genuineness of 1. John, v. 7. A stately and stiff Review, which may be understood in a twofold sense. Its range of thought and observation is limited. It has ability, but fails to enter the free atmosphere of modern theological thought. We cannot notice its several articles at present.

Communications.

For the Reformed Church Messenger.

THE DISPOSITION OF THE SYNOD.

We were very greatly pleased with the disposition of the Synod, which closed its sessions at Bethlehem, on Tuesday, the 27th ult. What we mean by this is, that the spirit which seemed generally to control the discussions, and in which the acts of the Synod were finally concluded, was excellent. Mutual forbearance, general respect even for each other's differences, seemed to actuate the members. There was little, if any, of that feeling, which prompts to unyielding determination to carry the point without regard to consequences, which is sometimes witnessed in similar bodies, under the same circumstances. But, on the contrary, if any proposition was made, or mode of procedure in any case was suggested, which did not meet with the approval of some, there was generally, when the objections were pointed out, a willingness shown to change or modify the action accordingly.

Of course, by all this, we do not wish to assert, that everything eventually came out just exactly as every individual hoped or wished. But, keeping in mind the peculiar condition of things, which has existed, and still exists in our Church,—we have seldom, if ever, attended a Synod, where these differences were so harmoniously settled, or where the results reached were more amiably accepted.

Nor do we say, that there was not much concern, as to how matters went. There was the usual watchfulness with regard to the different interests and movements in the Church and her work. The discussions themselves were characterized by the best of feeling. The differences stated were earnestly and warmly contended for, but still with Christian courtesy.

But especially, is to be commended, and rejoiced in, the fact, that there was comparatively little disposition to press matters to extremes. On the contrary, there seemed to be a desire, on the part of many, to prevent any new causes of jarring.

All this, we hope, may be the promise of better things, and conduce to greater unity, harmony, and peace. And so it will, if, on the other hand, this disposition was real (which we have no reason to doubt), and on the other, it is received in the spirit of genuine faith and hope. We do not think, that all is reached yet, which in this world of imperfections ought to be desired and labored for, or that might even be attained. But in such things are, at least, the beginnings of better things.

In this view we have great reason to be thankful, and we heartily rejoice in the fact, that the sessions of the Synod were generally characterized by such a good spirit. And if our work be carried forward with a growing disposition of this kind, we may hope, that greater unity of purpose, and harmony of thinking, will soon prevail; that the now distracting differences will either be removed, or greatly lessened; and the Church accomplish, by her united energies, much, which now, because of distractions, cannot be done. The Catechism—the provisions of the Constitution—the spirit of the Church, make a platform, certainly Catholic enough, for all to stand upon, and give room for all, harmoniously, to fulfil the commission of the Master.

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For the Reformed Church Messenger.

SOLITUDE.

BY JOSEPH FISHER.

I'm weary of the busy throng,
Its turmoil and its strife,
Its revelry and giddy song,
Perplexing scenes of life.

I love to stroll an hour at least,
In some secluded vale,
On nature's beauties there to feast,
Their fragrance to inhale:

In sweet retirement awhile
To seek the leafy grove,
Where musing thoughts the hours beguile,
And nature whispers love.

The hollow world's affected mien,
The garb in which 'tis drest,
Its emptiness that long I've seen,
I loathe, abhor, detest.

Then let me steal an hour away
From worldly din and strife,
Where none intrudes, awhile to stray
Free from perplexing life.

My troubles let me leave behind,
All worldly thought and care,
With dainties rich to feed the mind,
And nature's bounties share.

There gentle zephyrs fan my brow,
And I'm secure from care;
Th' enchanted scene no cares allow,
While nature's smiles I share.

There lovely flowers spontaneous grow,
To beautify the scene,
And gracefully their charms bestow,
Adorn'd with modest mien.

The warbling birds, the murmur'ing rill,
Enchants the list'ning ear,
And while the sound my spirits thrill,
I often stop to hear.

There, too, the sweet sequester'd dove
Will coo its mournful notes,
While on the air and through the grove,
Its stirring anthem floats.

On musing wings my thoughts it takes
O'er by-gone scenes so fast,
And in that solitude awakes
Fond mem'ry of the past.

I think of long departed ones,
Whose mem'ry still is dear;
Their presence round my vision throngs,
And makes me feel them near.

I think of many a by-gone scene,
And ponder o'er the past;
Of years long gone, o'er which has been
Oblivion's mantle cast.

I think of childhood's sunny hours,
And happy days of yore.
Life's pathway then seem'd deck'd with flow-
ers;
But, ah! they come no more.

Life seems like a romantic dream;
While musingly I stray,
I drink the sweets from nature's stream,
And thus my thirst allay.

And when life's wintry storms are past,
And I have bid farewell,
My body they may lay at last,
In some sequester'd dell.

Jacksonville, October, 1874.

For the Reformed Church Messenger.

SUNDAY-SCHOOL DISCUSSION.

The following is the substance of the remarks made by Rev. Dr. T. S. Johnston, in connection with the discussion at Synod in relation to Sunday-schools, on the subject, "Feed my Lambs":

The children of the Church are indeed the lambs, which Christ designates in His command to Peter. To all who have been baptized, and thus incorporated with the fold, the Church owes a solemn duty. They are to be fed and nourished. The Church is the only source from which they are to obtain food, the only source that can supply that which is essential to their support.

How shall they be fed is an important question? They must have food adapted to their capacity. Strong food can not be digested by the young. It will impair their strength and result to their loss. They must have the "milk of the word," and by this means gradually grow, and become capable to receive stronger food. The mode of supplying their wants is also important. Shall it be done by the regular and ordinary means, or by some special arrangement?

I am opposed to special services for the young, such as "Children's Church," or periodical services in the Church for their benefit. The effect is disastrous in more ways than one. Their attendance is thus limited to an occasional service, perhaps once a month, or once in three months, and they receive the impression, that all the other services of the sanctuary are for adults, and thus they come to feel that they have no part or lot in the matter. Thus they are trained to neglect the sanctuary, and the regular worship of the Church.

This was not the case in the Jewish Dispensation; for we read that when the adults went up to the public worship of Almighty God, the "little ones" accompanied the parents. And they are not under less obligation in this dispensation, in which they have equal rights in virtue of their baptism. No! the services of the sanctuary should be so conducted, as that even young children should have part. And this can be done more effectually by liturgical worship than in any other way. The children, who can read, can accompany the pastor in all the worship, having the whole service before them. They may not comprehend the sermon in all its parts, but the text, and many other things connected with it, they may never-

theless understand. But in the devotional part of the services they will be able to join in with their parents, and thus be fed. To develop this important faculty of their nature, by the Holy Ghost, will be to accomplish the great commission to the Church involved in the point before us—viz.: "Feed my lambs."

In addition to this, if the pastor were to cultivate the art of speaking with simplicity, and use terms easily comprehended by all, then the truth would find a lodgment in the youthful mind, and exert a power, which, in the moulding hours of youth, would be sanctifying and elevating, and result in a genuine growth. Then would our children and youth grow up to a stalwart manhood, and the Church be full of life and vigor. Let the Reformed Church then be true to its mission, by pursuing its distinctive course, and inscribe upon its banners the system of educational religion, as the only system that can develop head and heart, and thus really and truly "feed the lambs."

For the Reformed Church Messenger.

PETER'S APOSTASY AND RESTORATION.

BY REV. H. DANIEL.

Peter, who by transgression fell,
Of restoring grace can tell.

That Peter was induced with official pre-eminence over the other apostles is without any foundation. Still his is a case of much interest. Called at an early period of our Lord's ministry, Peter left all to follow Christ, and became zealously affected in the great cause of his Lord and Master, who admitted him among His personal, confidential friends at the mount of transfiguration, and at the garden of Gethsemane; and though he once fell by transgression, he afterwards recovered by grace, and subsequently led a life of toil, sacrifice, suffering and usefulness, and finally obtained a martyr's crown. There is something more than tradition to sustain the belief of Peter's crucifixion. Our Lord said to him, "When thou wast young, thou girdedst thyself and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, another shall gird thee, and carry thee whither thou wouldst not. This spake He, signifying by what death he should glorify God." The death by which he should glorify the Lord, was that of crucifixion, indicated by the stretching forth of his hands. Inasmuch then as Peter was not only a disciple of Christ, and an apostle, but finally became a martyr, whatever is recorded of him by the inspired writers, must be deeply interesting to every pious and intelligent Christian. Especially do his *apostasy* and *restoration* form an important period of his history, and are full of useful instruction to us all.

The religious state of Peter prior to his apostasy, was that of gracious acceptance, of Divine favor—his sins were pardoned, and he was converted. Hence we find that he was a member of the visible Church, and a prominent disciple of Jesus, who said to His apostles, and to Peter among the rest, "Ye are not of the world, but I have chosen you out of the world;" which is expressive of their being subjects of saving grace.

Peter was, also, admitted into the sacred office of the Gospel-ministry—an argument more conclusive of

his being a changed man than that drawn from his position in the Church. The ministry of the Gospel is not a mere human profession, which a man may choose or refuse with impunity, as he does that of law or medicine. God calls certain men to His work, appoints and sends them out, and whoever assumes the ministerial character without this commission, is an intruder into the sacred office, and guilty of the sin of presumption; and to suppose that God appoints any one to do this work before he is converted, is to suppose He sends the blind to lead the blind, that both may fall into the ditch. His place is to convert men before He sends them out to convert others; consequently, Peter's call to the work of an apostle, is conclusive evidence of his conversion.

Peter likewise had faith—true, genuine faith; for Christ said to him, "I have prayed for thee, that *thy* faith fail not." Had his faith been a false faith, Christ, who knows the hearts of all men, would not have prayed that it might continue, and that he might be confirmed in his delusion.

But even subjects of Divine grace would do well to heed the admonition, "Let him that standeth, take heed lest he fall." The Lord saw that Peter, through rashness and self-confidence, would involve himself, and then by the fear of man would be ensnared, and finally would so far forget himself, as to deny his Lord. He also saw that Peter would recover by grace, and said to him, "When thou art converted,"—art restored from apostasy to the Divine favor, "strengthen thy brethren,"—encourage and build up My tempted disciples. Peter was very much surprised at this prophetic warning of his Master. "And he said unto Him, Lord, I am ready to go with Thee, both unto prison, and to death." As if to say, Lord, why shouldest Thou suspect me of proving unfaithful? If Thy enemies this night should cause Thee to be arrested and sent to prison, I am ready to go with Thee, rather than betray confidence or prove ungrateful. Now, in this profession he was doubtless sincere, but soon after forgot where his strength lay, and became too self-confident. Jesus, however, tells him plainly the part he would act in the trying hour which was coming upon Him and His disciples—saying, "Peter, the cock shall not crow this day, before that thou shalt thrice deny Me." Peter may have grieved to hear this, and have doubted the correctness of the statement; yet it all came to pass in due time, and in a very singular manner.

When Jesus was arrested, or rather when He voluntarily surrendered Himself into the hands of His enemies, the disciples "all forsook Him and fled," and now "Peter follows Him afar off," having already partially backslidden, and his fervent love become very much abated. Arriving at the house of Caiaphas, where Jesus was undergoing His examination before "all the chief priests, and the elders and scribes," who sought false witnesses to condemn Him, he, instead of standing up by the side of his Master, ready to assert His innocence, went over to the enemy, and finally denied His Lord altogether. His first denial was a willful departure from truth; the second denial was a repetition of the falsehood, confirmed by an oath; and in the third denial, he reiterates

the same falsehood and perjury, with cursing and swearing. O Peter, how art thou fallen in the brief period of a few hours! In the evening, he occupied the dignified position of a holy apostle, and before day he ranks among the profane and blasphemous enemies of Christ. Had he died in the evening, united to Jesus by a saving faith, and ready to brave any danger for His sake, he would have gone to Paradise as swiftly as winged angels could have borne him; but had he died the next morning before day, while denying his Lord with falsehood, perjury, and cursing, how far different would have been his allotment in the world of eternal retribution!

And as Peter fell, so may any of us. Some people are very much surprised to hear of the fall of a minister, but why should they be more surprised at the fall of a minister, than that of a private member? Preachers are flesh and blood like other men, with this disadvantage, however, they have more to contend with than others. Satan would rather secure the fall of one preacher than that of many private Christians, because faithful ministers are the most successful opposers of His works among men; and because the fall of one of them also proves more detrimental to the cause of Christianity; consequently, Satan hurls his most fiery darts at God's faithful messengers. Neither does it argue anything against the Christian religion if one of the most distinguished heralds of the cross should prove recreant to his trust. There are those who seem to take great delight in the fact of the fall of Beecher and affect to sneer at the whole ministerial profession in consequence. These clothe themselves in the garments of wisdom and pretend to see rottenness and debauchery in the whole religious system. They say, that the fall of Beecher illustrates the hollowness and hypocrisy of the Christian religion, and intimate, that the clerical gentlemen of the country are only wolves in sheep's clothing, going about seeking whom they may devour.

This is all nonsense—the idiotic babble of a certain class who set up for wiseacres and want to hear themselves talk. Mr. Beecher's fall,—if fallen he really has—hurts nobody but himself; and, so far from being the overthrow of the Christian religion, does not even disturb a stone in the walls of Zion. The religion of Jesus Christ would indeed be but a flimsy thing if it could be shaken and destroyed by the departure of one man, no matter how able and brilliant, or how high he stands in the Church, from the paths of rectitude and virtue! They who imagine such a thing must either credit the Creator with but little wisdom or goodness, or else must be decidedly weak-minded. The Divine Architect did not construct the edifice of salvation upon the sand. Said the Saviour, "Upon this Rock will I build My Church, and the gates of hell shall not prevail against it."

The trouble is not with the Christian religion, but with some of the men who have run well for a time and then yielded to the temptations of the Evil One. The fact that a clergyman turns out weak and wicked, like other men, is of course, greatly to be deplored, but because he does so, does not affect the principles of religion nor the good men who remain faithful to their great trust.

Would it not be ridiculous to say, that because Mr. Beecher yielded to the temptation to embrace an intellectual and voluptuous woman whom he had no right to so embrace, that therefore Christ's plan of salvation is a failure and of no account? Where is the idiot so utterly benighted as to make such an assertion? When King David sent Uriah to the front of the battle to be killed in order that he might become possessed of Uriah's wife, did that impair the value of the moral law or overset the religious dispensation then in vogue? Did Peter's denying Christ, and Judas betraying Him, make the religion He promulgated a farce, a pretence, a cheat? We have never been taught so.

If Beecher has indeed been justly accused of having dishonored the cause which he espoused, thank heaven, there are hosts of good men in the pulpit, compared with whom, in point of religion and purity, the Brooklyn preacher, with all his genius and intellectual greatness is a mere pigmy. These are the men on whom we must depend for the faithful preaching of the Gospel of Christ. They do not receive \$20,000 salaries, nor preach in the most magnificent churches, but they are earnest, true, and able interpreters of the Saviour's plan for the redemption of the human race. They do not glitter all over with the glory of distinction and eminence, as the world goes, but wear their colors humbly and follow in the footsteps of their meek and lowly Master!

Then let no unbelieving scoffer swear at the clergy because one who professed to be a Christian minister has, perchance, disgraced himself by a vile act. It is only himself he has injured in suffering his weakness thus to develop itself, not religion nor the good men who still point out to the anxious inquirer the way to the cross. Though a thousand such as he should fall, God's plan of redemption will remain forever, and the same honor will attach to the true disciples of Christ hereafter as attached to them in earlier days, when they suffered martyrdom for His sake.

Moreover, God is able to raise up those who have fallen. There is, in the case of Peter, much to encourage every backslider in heart and in conduct, whether preacher or member, to repent and do his first works. Peter's restoration to the Divine favor was brought about by means no less remarkable than those of his fall: The crowing of the cock was of itself insignificant and unimportant; but viewed in connection with the Saviour's prediction, and all the chain of concurrent events then surrounding Peter, it was well calculated to awaken reflection in his mind, and set a train of thoughts in motion. So powerful was the impression made on Peter's mind by this predicted signal, that he may have looked up almost involuntarily towards his injured Master; "And the Lord turned, and looked upon Peter." Oh what a look was that! No angry word was spoken, no harsh reproof was administered; no scowl was expressed in the countenance of Jesus, but He gave Peter a look of intelligence that flashed the light of conviction to his countenance—a look of melting pity which broke his obdurate heart; "and Peter went out, and wept bitterly." No doubt he then experienced, that the sin of apostasy being committed against increased

light, is followed by conviction more pungent than that of sin committed "ignorantly in unbelief." He doubtless drank the cup of bitterness to the very dregs, attended with a fear of rejection and destruction, bordering on despair.

There is no good reason to suppose, that Peter found much relief till after Christ rose from the dead. What must have been his feelings, when his crucified Master lay cold in death, and he remembered his own conduct as contributing, indirectly, to that result, and was without the opportunity of seeking personal reconciliation? However, on the third morning he learned from the female disciples, that Jesus was alive again, and that the angel that gave them the information had sent this message by them: "Tell His disciples and Peter, that He goeth before you into Galilee; there shall ye see Him, as He said unto you." The fact of Peter's being here singled out by name, was evidence he was not forgotten by the Saviour, and must have acted as a reviving cordial to his wounded and disconsolate heart. The next news is, "The Lord is risen indeed, and hath appeared to Simon." Subsequently, He stood in the midst of His disciples and showed unto them His hands and His side. "Then were the disciples glad when they saw the Lord;" for He said, "Peace be unto you." And no doubt these visions and salutations were specially grateful to unfortunate Peter, as it is more than probable he saw the Lord not only with his material eyes, but saw Him by faith reconciled to his soul, and heard Him say to himself especially, "Peace be unto you." This was enough, the breach was healed, and Peter was restored to the favor of God, and the confidence of his brethren.

May the Lord in mercy look upon all that have fallen! May they go out and weep bitterly as Peter did, and may the Lord raise them up again, reinstate them in His favor, and restore unto them the joy of His salvation, that they may teach transgressors Thy ways, and sinners may be converted unto Thee, and may tell to all around, what they have found!

May all who fall be raised again,
And spread abroad the Saviour's fame!

For the Reformed Church Messenger.

SYNOD OF THE POTOMAC.

Proceedings of Second Annual Meeting.

The Synod of the Potomac of the Reformed Church in the United States, held its Second Annual Meeting in the Reformed Church of Hanover, York County, Pa., commencing on Wednesday evening, October 21st, 1874, and closing on the following Monday evening.

The Synod was opened with a sermon by Rev. E. R. Eschbach, the retiring President, from Matthew ix. 6—"And blessed is he whosoever shall not be offended in Me."

After the sermon the Synod was called to order by the President, and opened with prayer.

The roll was then formed, the following named ministers responding to their names:

Zion's Classis:—J. O. Miller, D. D., W. K. Zieber, D. D., J. D. Zehring, R. R. Smith, J. Ault, A. Wanner, A. Spangler, J. Crawford, F. S. Lindeman, H. Wissler, M. Kieffer, D. D., I. S. Weisz, R. Rauhat-

ser, A. J. Heller, O. L. Ashenfelter, and G. W. Glessner.

Maryland Classis:—J. W. Santee, F. A. Rupley, E. R. Eschbach, J. S. Kieffer, A. R. Kremer, W. C. Cremer, J. C. Hauser, D. Gans, D. D., J. M. Souder, and P. A. Long.

Mercersburg Classis:—W. M. Deatrick, I. G. Brown, N. H. Skyles, E. E. Higbee, D. D., P. S. Davis, D. D., D. Y. Heisler, A. G. Dole, W. D. Lefevre, J. A. Peters, E. N. Kremer, A. C. Geary, S. K. Kremer, S. B. Schaeffer, and W. C. Schaeffer.

Virginia Classis:—H. St. J. Rinker, S. N. Callender, D. D., J. T. Rossiter, C. G. Fisher, and H. Talhelm.

The following elders, upon presentation and approval of their credentials, were admitted to seats as members of Synod, viz.:

Zion's Classis:—David Lenhart, Wm. A. Wilt, Henry Wirt, Michael Harnish, Samuel Sipe, George Kann, Solomon Swartz, George L. Iches, John G. Rose, and Michael Myers.

Maryland Classis:—Henry Reynolds, Eli Brandenburg, Wm. H. Lakin, Joshua Motter, John H. Bowers, Jacob Zimmerman, Louis Markell, and Joshua Albaugh.

Mercersburg Classis:—John P. Reed, James Rawlings, Andrew R. Schnebley, Benjamin Isenberg, John Rebuck, David Dunn, John McKinney, David M. Whitmore, and David B. Russell.

Virginia Classis:—Wm. H. Bargelt, John W. Wenner, David A. Plecker, Joseph Welshans, John M. Nicely, Jacob Lantz, Ephraim Will, and Henry J. Seibert.

Election of President.

Synod proceeded to elect a President, which resulted in the choice of Rev. Dr. Callender.

Thursday Morning Session.

Revs. J. Sechler, of Zion's Classis, H. Bielfeld, of Maryland Classis, H. H. W. Hibshman, of Mercersburg Classis, and G. H. Martin, of Virginia Classis, appeared this morning and took their seats.

Elders Emanuel Nase, Joseph Macley, and Samuel R. Weaver, from Zion's Classis, and Jacob Sellers, from Maryland Classis, appeared and were admitted to seats as members of Synod.

Rev. J. W. Santee was elected Corresponding Secretary, and elder Louis Markell, Treasurer.

The Rules of Order for the transaction of business were then read, and the Synod defined the bar of the house, as directed by the Rules of Order.

The President of Synod then announced the usual Standing Committees.

The following hours were fixed upon for opening and closing the present sessions of Synod. *The Morning Sessions* to open at 9, and close at 11½ o'clock. *The Afternoon Sessions* to open at 2, and close at 4½ o'clock.

The Minutes of the Classes of Mercersburg, Virginia, and North Carolina were received and referred to the standing committee on Minutes of Classes, except the Reports on the State of Religion and Statistical Reports, which were referred to the committees on these subjects.

A number of communications were received and appropriately referred.

Place and Time of next Annual Meeting.

The following resolution was adopted:

Resolved, That the next annual meeting of Synod be in convention—to be composed of all the ministers within the bounds of Synod, and one elder from each pastoral charge.

The city of Winchester, Va., was chosen as the place, and Wednesday evening, October 20th, A. D. 1875, at 7½ o'clock, was fixed upon as the time for holding the next annual meeting of Synod.

Treasurer's Report.

The Treasurer submitted his annual report, which was received and referred to the Committee on Finance.

Amount received for contingent purposes - - -	\$727.00.
Amount paid out during the year - - -	262.75.

Balance in Treasury—\$464.25.

The Stated Clerk reports, that the printing of the Minutes of the Synod of Organization, and of last annual meeting was done by the Reformed Church Publication Board at a cost of \$155.50, and that the Minutes were duly distributed to those entitled to receive them.

Rev. D. W. Kelly of the East Susquehanna Classis appeared upon the floor of Synod, and was received as an advisory member.

The presence of Rev. G. Parsons, S. Yingling, and D. J. Hauer of the Lutheran Church, and of Rev. S. M. Frost of the Methodist Church, was announced.

Thursday Afternoon Session.

Revs. D. Gring and Wm. R. H. Deatrick, of Zion's Classis, appeared and took their seats.

Elders Henry M. Cocklin and Jacob Lammott, of Zion's Classis, and Isaac H. Keefer, of Mercersburg Classis, appeared, presented their credentials, and were admitted to seats as members of Synod.

Elders F. M. McKeehan and Henry C. Schriver, of Zion's Classis, were received as advisory members.

The Committee on Religious Services reported services this evening: sermon by Rev. J. A. Peters.

The Board of Trustees of Synod submitted their annual report to the Synod. The Board states, that it organized by the election of Lewis H. Steiner, M. D., as President, and Rev. Dr. Miller, as Vice-President and Secretary.

They also cast lots for the several terms of time each was to serve as members of said Board, with the following results:

Rev. J. O. Miller's term expires January 1, 1875; Lewis H. Steiner's January 1, 1876; William Heyser's January 1, 1877; Rev. S. N. Callender's January 1, 1878; Louis Markell's January 1, 1879.

The Board also laid before Synod an Act of Incorporation granted by the General Assembly of the State of Maryland. This paper was read, when on motion the following resolution was adopted:

Resolved, That the Act of the General Assembly of the State of Maryland, entitled, "An Act to incorporate the Trustees of the Synod of the Potomac of the Reformed Church in the United States," approved April 6, 1874," be now approved by the Synod, and that the same is hereby accepted on the part of this Synod.

In an election held under the provision of the Charter, Elder Louis Markell was chosen by Synod as the Treasurer of the Synod of the Potomac.

Report of the Board of Missions.

The President of the Board of Missions of the three eastern District Synods submitted the Report of the Board, the Report of the Superintendent of Missions, and the Treasurer's Report. These several reports were referred to the Committee on Missions. As these reports were also submitted to the Synods of the United States and Pittsburgh, and as the veteran Stated Clerk of the former Synod will doubtless furnish a full synoptical statement of these papers for the columns of the "MESSENGER," it is not deemed necessary to make any statement, in this connection, in regard to their contents.

The Committee on Overtures reported in part, this morning, as follows:

1. A request from the Treasurer of the Church Extension Board, in reference to an apportionment of \$232.00 upon the Synod of the Potomac to cancel the indebtedness of said Board. Instead of referring this matter to the Classes, Synod adopted the following resolution:

Resolved, That the Treasurer of Synod be instructed to pay said claim, amounting to \$232.00, out of the funds now in his hands.

2. A request from the brethren on the Pacific Coast, to constitute them a Classis.

The request was granted, and the ministers and their congregations in the States of California and Oregon were constituted and recognized as the "San Francisco Classis of the Synod of the Potomac of the Reformed Church in the United States."

3. A communication from the Corresponding Secretary of the Pittsburgh Synod, reporting the action of said Synod to this body, with reference to the formation of a German Synod in the eastern portion of our Church.

The letter was read, and the subject matter laid upon the table until the Committee on Minutes of Classes report.

4. A communication from the Secretary of the Board of Home Missions, with reference to the attendance of members of said Board, and also to obligations pertaining to Beneficiaries.

The letter, with preamble and resolution was read, and the item was laid upon the table.

5. Report from the Secretary of the Board of Visitors of the Theological Seminary at Lancaster.

The Report was read, received, and approved. As a Synopsis of this report, also made to the Synod of the United States, will no doubt appear in Dr. Fisher's report of the proceedings of the mother Synod, it is not necessary to say anything further in regard thereto.

6. Report from the Board of the Orphans' Home at Womelsdorf.

The report was read, but before the item was disposed of, the hour for adjournment arrived, and Synod adjourned.

Friday Morning Session.

Revs. G. L. Staley, S. S. Miller, and N. E. Gilds, of the Maryland Classis, appeared and took their seats.

Elders William Lupfer, of Zion's

Classis, and Adam B. Wingerd, of Mercersburg Classis, appeared, and were admitted to seats as members of Synod.

Revs. D. B. Albright, and Elder J. David Miller, of the Synod of the United States, appeared, and were received as advisory members.

A number of the members of Synod obtained either temporary or permanent leave of absence.

New Hymn Book.

The following preamble and resolution were adopted:

WHEREAS, The Hymn Book Committee of the Synod of the Reformed Church in the United States, appointed by that Synod before the formation of the Synod of the Potomac, has finished its work, and reported to the mother Synod, and,

WHEREAS, The selection of Hymns made by the committee is now in print, and a copy is before Synod, therefore,

Resolved, That a special committee of five be, and hereby is appointed, to take the selection of Hymns, and upon examination, to report to this Synod a suitable minute in reference thereto.

The committee called for consists of Revs. J. A. Peters, E. R. Eschbach, E. E. Higbee, and Elders A. B. Wingerd, and L. Markell.

The Report of the Board of the Orphans' Home at Womelsdorf was then approved, after further discussion and explanation.

7. A communication from the Herald Printing Company, of Carlisle, Pa., asking the privilege of making an estimate for the printing for this Synod.

On motion the following was adopted:

Resolved, That the Stated Clerk be instructed to notify the Herald Printing Company, of Carlisle, that the public printing of the Synod of the Potomac is placed in the hands of the Publication Board of the Reformed Church, at Philadelphia.

A committee was appointed to collect an assessment for the benefit of the sexton of the church. The committee reported, that the amount secured was \$25.70, and that it had been handed over to the sexton.

Report of Committee on Minutes of Classes.

The Committee on Minutes of Classes reported in part, which was received, and taken up, item by item, for adoption.

1. Irregularities.

Three items in the Minutes of the North Carolina Classis. These were severally adopted.

2. Requests and Recommendations.

(1.) The German Maryland Classis asks Synod to dismiss it, in order to unite with other German Classes in the formation of a German Synod. This was granted at a subsequent session of the Synod.

(2.) Mercersburg Classis transferred the Newburgh charge to the Zion's Classis.

The transfer of the Newburgh charge, in Cumberland County, Pa., to the Zion's Classis by the Mercersburg Classis was confirmed.

3. Appeals and Complaints.

(1.) An appeal of Elder A. T. Rice from the decision of the Maryland Classis, in which the Classis refused to sustain the appeal of A. T. Rice against the action of the majority of the Consistory of the Evangelical Reformed Church of

Frederick, Md., in that they refused to nominate Rev. T. J. Bacher for the pastorate of the Church, when requested to do so by a petition of a majority of the qualified voters of the congregation.

This item was referred to a special committee, consisting of Revs. A. Wanner, Dr. Kieffer, C. G. Fisher, and Elders D. M. Whitmore, and H. Wirt, to examine whether the appeal be in order, and, if found in order, to report the manner in which it is to be taken up and tried.

(2.) A complaint of Rev. F. A. Rupley and others against the action of Maryland Classis in confirming a call to Rev. E. R. Eschbach from the Evangelical Reformed Church of Frederick, Md.

This item was referred to the same committee for the same purpose.

The standing committee on nominations made its report, which was received and adopted.

An election was then held to fill vacancies in the several Boards of the Synod: which resulted in the choice of Rev. S. K. Kremer as a member of the Board of Education; Rev. E. R. Eschbach as a member of the Board of Trustees of Synod for the term of five years; and Rev. J. A. Peters, and Elder G. S. Griffith as members of the Sunday-School Board, the former for two years, and the latter for five years.

The Committee on the Minutes of Synod submitted their report, which was received, and taken up, item by item, for adoption.

1. The Board of Education of this Synod is instructed to attend the examination of the students receiving Theological instruction at Mercersburg.

This item was laid upon the table until the Board of Education makes its report.

2. The appointment of a committee, consisting of Rev. D. Y. Heisler, F. A. Rupley, and Elder G. S. Griffith to confer with the Synod in the United States on the liquidation of our share of the indebtedness of the former Board of Beneficiary Education; and to secure a definite understanding of the relation which the mother Synod and this Synod sustain to those funds held in common by the Church prior to the organization of this body.

The committee reported that they had failed to discharge this important duty. The committee was continued.

3. The Stated Clerk is instructed to call the attention of the Classes to the action of the Synod of the United States, in declining to exonerate the Classes of this Synod of their assessment for contingent purposes.

The Stated Clerk reported, that he had omitted to perform this duty, and he was instructed to notify the Classes, that have not yet paid the quotas from which the Synod of the United States has refused to exonerate them.

4. The appointment of a Sunday-School Board.

The Board submitted their report, which was received, but before any further action took place, the time for adjournment came, and Synod adjourned.

To discover excellence is the best function of criticism. Culture will not make a clever man a good critic unless he have the gift of admiration.

Sunday-School Department.

The matter for this Department, is furnished by a Special Correspondent.

ADDRESS

Of Rev. Dr. Moses Kieffer at the Synodical Sunday-school Meeting.

"CLAIMS OF THE SUNDAY-SCHOOL UPON THE CHURCH."

Rev. Dr. M. Kieffer being introduced to the audience, spoke substantially as follows:

As I am somewhat diffident, I will introduce myself still further. I was born in Letterkeny, Franklin Co., Pa. In our vicinity there lived a Mr. McConnell, who kept a large flock of sheep in a field near the mountain. About the time of the Equinox, a storm being anticipated, and Mr. M. being called to the county-seat by some urgent business, ordered a young man under his employ to bring the sheep from the field in the evening and put them safely in the fold. Mr. M. returned home late at night, and inquired of Jess whether he had done as he was told. After having received an affirmative answer he retired. During the night a most fearful storm arose! The thunders roared, the lightnings flashed, the rains descended, and the cold winds blew. In the morning when Mr. M. went out into the barn-yard, he found that the lambs of the flock had not been put into the fold. Innocent little creatures were bleating, and shivering with cold. Some of them indeed had perished.

"Why is this, Jess?" said Mr. M., "that you did not put the lambs into the fold?" Ans: "You said nothing about the lambs, but only told me to bring in the sheep and put them in the fold, which I did." "Inconsiderate and thoughtless boy!" said Mr. M. "Don't you know that lambs are sheep, and that they are the part of the flock that needs the tenderest care?" This teaches us that the lambs of our dear Saviour's fold must be cared for. They must not be left out in the cold. They must be received into the covenant of grace by the Holy Sacrament of baptism. They must be gathered into the Sunday-school, which has now come to be an institution, not outside the Church, but in it. Its relation to the Church has now come to be well understood. It is like the family relation. The Church is the mother, and has many infant children. The Sunday-school is a child of the Church.

This relation establishes the claims of the Sunday-school upon the Church.

1. The first and most natural claim is that of love and sympathy. In the sacred Scriptures there is no command found that parents shall love their children. This relation is natural, and no such commandment is needed. Christianity sanctifies this relation, so that Christian parents love their children with a purer and holier love than do others. Christ loves all the sheep of His fold, both young and old. He receives the lambs especially into His arms and blesses them. The Church of Christ must love those whom He loves. His love to the dear children, whom He makes the subjects of His saving grace, and whom He plants as bright and shining stars in the heavens of the new creation which He is stretch-

ing out as a curtain, is actualized and expressed in the form of the Church's maternal love. Persons and churches that do not love children are not Christian. On the contrary, to love the tender lambs of Christ is an essential Christian virtue. . . . From this it will

2. Follow, in the second place, that the Church must provide for the wants of the Sunday-school. These are too numerous to mention in the few moments allowed us to speak. Amongst others, a suitable place of meeting may be named, a place adorned with suitable symbols and Scriptural mottoes; a good library, good teachers, and to make these good, every faithful pastor (as is my own custom), should gather the Sunday-school teachers together every week, and teach them the lesson for the ensuing Lord's day. The lambs must be fed with the sincere milk of the word. While their hearts are tender, and before their minds are burdened with the cares of the world, the light of the gospel must be allowed to illumine the characters of their inner being; that they may rightly know God, heartily love Him and keep His commandments.

Nor is this all that is included in the training of the youth in the nurture of the Lord. Children have an emotional nature also, as well as an intellectual nature. They are *worshippers* as well as learners. They must, therefore, be furnished with suitable forms of worship; suitable hymns and prayers. They must have a service, a Liturgy, answering to that of the congregation; otherwise they will not feel that they are in the communion of the saints.

3. In this is involved another claim.

To conduct the religious services of the school the pastor must be present. He need not necessarily be there to superintend and to teach. All that important work may be committed to others, that are qualified for the task. But the minister must be the pastor of the school, just as he is the pastor of the family and grown members of his church. As said, the school is a part of the church. So the pastor is in the one as he is in the other. He is *there* to rule in the Lord the whole school, including superintendent, teachers and scholars. He is there as the teacher of the teachers, as the prophet of the prophets. He is there as the priest of priests, to conduct the service, to lead the devotions, and to pronounce the benediction. . . .

(Here the speaker was reminded that his time was out, and that it was hoped he would live to finish at the next meeting of Synod. He intended to add the following, which he gives as the text of his next sermon on the subject, hoping that others will preach on it often during the year.)

4. The Sunday-school has a claim upon the ecclesiastical care and supervision of the Church.

Strange that this claim, binding as it obviously is, should have been so long ignored and neglected. Whilst our Consistories, Classes, and Synods, care for Theological Seminaries, and Colleges, and Missions, and through regularly appointed Boards, provide for these important departments of Christian activity, it is only of late that we have come to acknowledge, that the Sunday-school institution, no less important than the College or Seminary even, has claims upon us that can only be met in the same form. We have now a Sunday-

school Board about one year old. Its birth is legitimate. But, because it is young in the family of Boards, it is obliged to stand back, and to eat at the second table. No wonder that this child should sometimes become fretful and impatient. Never mind, dear child; hereafter you shall eat at the first table with the grown people, and the blessed Sunday-school cause shall receive as much attention from the Synod as any of the other interests named. This youngest, and loveliest child shall not be neglected, as it has been.

THE POTOMAC SYNOD ON SUNDAY-SCHOOLS.

The Sunday-school Board appointed at the last annual meeting of the Potomac Synod, presented the following report and recommendations:

Reverend Fathers and Brethren of the Synod of the Potomac:

The Sunday-school Board appointed at your last annual meeting begs leave to present the following report:

The Board met twice during the sessions of the Synod at Chambersburg, and has held one meeting during the sessions of the present Synod. The specific work of the Board was discussed and the claims of the Sunday-school cause earnestly considered.

Previous to the last annual meeting of the several Classes composing this Synod, the Board addressed a letter to each Classis, requesting them to devote an evening during their sessions to the consideration of the interests of the Sunday-school cause, and also submitted a programme of topics appropriate to such a meeting. The Classes of Maryland and of Zion complied with our request. The Classis of Mercersburg adopted a resolution setting apart one evening at their next annual meeting upon the subject. We are not advised in regard to the action of the Classes of Virginia and North Carolina. No reference to such meetings appears in their published minutes.

In compliance with the resolution adopted by Synod, we present the following programme of topics for discussion at the Sunday-school meeting.

1. The Claims of the Sunday-school upon the Church. Rev. Dr. Moses Kieffer, Rev. H. H. W. Hibshman, Rev. J. S. Kieffer.

2. The Advantages of Uniform Lessons in the Sunday-school. How can we secure them? Rev. John Ault, Rev. Dr. Higbee.

3. The Relation of the Sunday-school to the Missionary Work of the Church. Dr. J. O. Miller, Rev. J. A. Peters, Rev. Abner R. Kremer.

4. The Necessity and Advantages of Denominational Sunday-schools. Dr. S. N. Callender, Revs. J. D. Zehring and D. Y. Heisler.

It affords us great pleasure to state, that the interest in this department of Church work is on the increase in the Reformed Church. The Eastern Synod has also set apart one session for the consideration and the interests of the Sunday-school cause, and several of the Classes are taking hold of the subject with unusual earnestness. We may safely hope that great good will result therefrom. The Synodical Sunday-school meeting to be held by this Synod will inaugurate a new era in the history of our Sunday-school.

During the last year we have only had time to survey the field, and endeavor to ascertain the wants of the Sunday-schools. The Board would be glad to ascertain the sentiment of the Synod upon this subject, and would appreciate any suggestions and consider any plans by which it could advance this important department of Church work.

The Board would respectfully recommend that Synod set apart Friday evening, Oct. 22, 1875, for the discussion of the interests of the Sunday-school, and that a programme be prepared for that occasion.

The Board would also ask that Synod recommend to the several Classes to devote one evening at their next annual meetings to the consideration of the interests of the Sunday-schools.

Respectfully submitted,
JAMES CRAWFORD,
J. W. SANTEE,
F. M. MCKEEHAN,
G. S. GRIFFITH.

The following extract is taken from the Report on the State of Religion adopted by the Potomac Synod:

It is encouraging to know that a growing interest has been manifested in the Sunday-school and its important work.

It behooves our Church especially to make proper account of this auxiliary, and throw around it her protecting arm, that it may prove to be an efficient aid in ministering to the religious wants of the children.

We say our Church especially, for the reason that it has ever been one of its glorious features, that it makes provision for the lambs of the flock, and regards them as members of God's holy family through the Sacrament of Baptism.

Our forefathers, with their parochial schools, showed that they had no sympathy with the idea that children are to grow up outside of covenant relation with God, until old enough to make an intelligent choice for themselves, but rather that they would throw around them all the helps of grace, that they might grow in the family life of heaven, even as they do in the family life of earth.

This work the Sunday-school is endeavoring to do, but it requires all the aid that the combined wisdom and encouragement of this Synod can give it, that its work may be successfully done.

The Synodical Sunday-school meeting proved to be one of the most interesting features of the meeting of the Synod of the Potomac. The meeting was conducted by Rev. James Crawford, Chairman of the Sunday-school Board.

The first topic, "The Claims of the Sunday-school upon the Church," was discussed by Rev. Dr. Moses Kieffer and Rev. H. H. W. Hibshman. In another place we give the address of Dr. Kieffer, and hope soon to be able to publish the others.

The second topic, "The Advantages of a Uniform Series of Lessons in the Sunday-school. How can we secure them?" was opened by Rev. Jno. Ault and further discussed by Rev. Drs. Higbee and Gans. At the close of these remarks the general sentiment seemed to be in favor of Synod taking action in regard to the preparation of a series of Bible lessons, based upon the gospel as un-

folded in the order of the Church year.

The other topics proposed for discussion were dropped from the programme in order to discuss more thoroughly the two topics that seemed to be the most important. It was felt by every one that this Synodical Sunday-school meeting gave a great impulse toward the advancement of the Sunday-school cause within our borders. We are sorry that more time could not be given to the subject, but still we feel thankful for the one evening's discussion. Perhaps the Potomac Synod will follow the good example of the Eastern Synod in this respect. The latter Synod, we believe, devoted three sessions to the consideration of Sunday-school matters.

The resolution requesting the appointment of a committee of five ministers to propose a series of lessons for the use of our Sunday-schools was referred to the Sunday-school Board, with instructions to submit a plan for a Series of Lessons contemplated by the resolution, at the next annual meeting of Synod. The necessity of a series of lessons in harmony with the spirit of the Reformed Church, was generally felt to be a necessity.

Children's Department.

PHILIP'S FIRST DAY.

"Black your boots, sir?"

"You a bootblack! You look too dainty to belong to that craft. How long have you been in the business?"

"My first day, sir."

"Your first day! I suppose then you work for half price?"

"No, sir."

"No! you don't expect to get boss wages while you are an apprentice, do you?"

"I have learned my business, sir, and I think I should have full price, when I do my work as well as anybody, if it is my first day."

"Oh, you do! I'll try your skill, and see if you can make these boots as bright as the last boy who 'shined.' I think he was not your brother; for his face and hands looked darker by several shades, and he was not such a dandy as you in his dress, either."

"My brother is too small to black boots, sir; and as for my clothes, mother has always kept us tidy, so far."

The faintest possible quiver about the boy's mouth warned Mr. Mather, that he had carried his bantering far enough. So he resumed the conversation in another key: "Your mother must be a neat woman to keep you so clean and whole. Have you a father?"

"Yes, sir, but he is out of work. The factory doesn't run any more, since the panic broke, and he is clean discouraged. He is sick all the time now. Mother's most discouraged, too, but she tries to keep up heart and get a bit of sewing or washing and ironing."

"Are there only you two boys?"

"Oh, there's Mary, she's the biggest, and she pays the rent by helping in the city laundry, and carrying home the baskets of done-up clothes. Kate doesn't earn anything yet, but Mrs. Travis has taken her to help about the care of the baby, and she

gets her food and things to wear. Juley is twin to Tommy. That makes five of us children."

"What did you do before you took up this business?" pointing to the box that held Philip's brushes.

"I went to school, sir."

"O, to school! Well, if you average seven customers a day, at ten cents, how much money will you make in a month?"

"Twenty-one dollars," replied Philip instantly, "but I shall not get so many customers as that. I hope to make ten dollars a month."

"Did you ever hear a story about an enterprising man who advertised his blacking on the sides of the pyramids?"

"No, sir."

"Can you tell me where the pyramids are?"

"In Egypt, sir."

"I see you like your books, and you have blacked my boots thoroughly. Now, I don't want a boy myself, but I know a man who does, and I have a notion that you are the chap to suit him. A day or two ago he told me that if he could find the right boy he would take him into his store as errand boy, in time to become entry-clerk, and so up. I think he might like—your mother's son. If you wish to exchange boot-black for store-keeping, I will see your parents. It is still early, and I shall have time enough besides for my business."

Philip's heart bounded. Only stern necessity prevented his present occupation from being very distasteful. It had been a sore trial for him to leave school. But the panic had caused the failure of the manufactory in which his father was employed. Employment could not be found. The father grew sick with the heart-sickness of hope deferred. Philip applied at a number of stores, but merchants were dismissing rather than engaging boys. Money he must earn, and if he might not be what he preferred, he would do what he could. He consulted the law of demand and the cost of tools, and became a boot-black.

I dare say you would like to have me tell you all that was said by Mr. Mather and Philip's father, who "somehow felt better" and his mother, who looked like an April morning herself, between her tearful smiles and joyful tears. But I hav'n't space to tell you, and I know that such bright boys and girls as you, can imagine a good deal of it for yourselves.

When, in due time, Mr. Mather's store-keeping friend, Mr. Deckerman, saw Philip, he was as well-pleased as Mr. Mather.

Philip has been with Mr. Deckerman now two months, and if he holds out as well as he has begun—and I believe he will, for he lays to heart what he reads in his Book about not serving with eye service, but faithfully—we can safely predict (you and I) that by-and-by, when you and he are grown up, Philip Smith will not only be a partner in the firm, but a faithful Christian gentleman.

TRUST IN GOD.

I could write down twenty cases, says a pious man, when I wished God had done otherwise than He did; but which I now see, had I my own will, would have led to extensive mischief. The life of a Christian is

a life of paradoxes. He must lay hold on God, he must follow hard after Him, he must determine not to let Him go. And yet you must learn to let God alone. Quietness before God is one of the most difficult of all Christian graces; to sit where He places us, be what He would have us be, and this as long as He pleases.

HARD KNOTS.

The spot wouldn't come out. The more they rubbed it the blacker it grew, and at last they had to give it up in despair. It was too bad. Mamma told them not to touch it, and they didn't mean to disobey; but Susan asked Katy to let her hold it in her hands a minute, and Katy forgot what mamma said.

"Oh dear!" said Katy, "mamma told me if I disobeyed in any way to-day I couldn't go to grandma's tomorrow to spend the day; and now I've got to stay at home, and I've got to go and tell mother besides." "Tis too bad," said the girls. "I wouldn't tell," said Mary Rice; "let us go and wash it off, and she never need know." "But that wouldn't be right," said Katy, "for I really did take it down." "Well, of course your mother didn't mean you mustn't touch it; she only meant you mustn't hurt it," said Mary.

Poor Katy! she didn't feel as if that was just what mamma meant; but she did want to go to grandma's so much, that she thought she would just wash it off first, and then tell mamma afterwards. She did not see just then that this was what Tom Gillies called *tying one of Satan's knots* in her life, which always have to be untied by confession and forgiveness before the heart can be free and happy again. So they all ran out in the kitchen, and rubbed the little statue with water and soap till it was streaked all over. "O dear!" said Katy again, "I feel as if I couldn't tell mother." "Hide it," said Susy, "and she will never know. I guess I can turn it round so the mark wo'n't show." So they ran back again and put it on its shelf, and put a vase in front of it, and all went into the garden to play.

Katy forgot her Bible verse, that mamma had explained so carefully: "He that covereth his sin shall not prosper;" and she tied another of Satan's knots, and a very hard one too. Her heart was heavy all the afternoon, and not all the nice plays of her companions could make her forget that she was hiding something from her dear, kind mamma. She couldn't bear to go in to supper, and when mamma kissed her good-night, and said, "Has my little girl been good all day?" she thought at first she must tell; but she said, "Yes, mamma," and so tied another knot, and the worst one of all—a lie.

She ran away to bed; but she remembered her verse now, and what Tom had said about Satan's making a harder knot each time we do wrong, and she remembered how bravely Tom untied his knots by confessing.

Katy began to think she must tell the truth, and untie her knots too, and have a happy heart again. So she called mamma to her, and told her about it; and though mamma was very sorry Katy had done wrong, and sorry she would have to stay at home from grandma's, she was glad to forgive her little daughter and explain again to her God's word,

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THE OREGON MISSION.

A very interesting communication from the Rev. John Gantenbein, who has charge of this mission, will be found in our present number. It will doubtless be read with pleasure by the many friends of the enterprise. In a business letter written at a later date, he says the prospects are becoming still brighter and brighter. Quite a number of German settlements in the surrounding country have been brought to his knowledge, from some of which he has received an invitation to visit them. We trust the Reformed Church will soon find a permanent place and name in many sections of that growing State.

GUARDIAN.

This monthly for November furnishes the following table of contents: 1) "The Strassburg Minister," by N. C. S.; 2) "The Widow's Only Son;" 3) "A Little Child Shall Lead Them;" 4) "The Abodes of the Dead," by the Editor; 5) "Washington's Election;" 6) "What Pleases God;" 7) "The Piety and Prayers of Childhood," by the Editor; 8) "A Green Old Age;" 9) "Eventide;" 10) "A Genius at Marbles," by the Editor; 11) "Cherries of Hamburg;" 12) "Troublesome Verb;" 13) "The Sunday School Drawer."

It will be seen from the above, that the contents of the present number combine variety with interest, which cannot fail to make its visits welcome to its readers.

PROCEEDINGS OF SYNOD.

We continue our report of the Proceedings of Synod. They are now brought down to the close of Monday's sessions, and will, we trust, be found possessing interest for all, who are concerned for the prosperity of the Church. We hope to be able to bring our report to a close in our next issue.

Monday Morning Session.

The Rev. Isaac K. Loos, delegate *primarius* from the East Pennsylvania Classis, resumed his seat, which was occupied during his absence by the *secundus*, the Rev. D. F. Brendle.

CORRESPONDENCE WITH SISTER CHURCHES.

A communication was received from the Rev. Dr. C. P. Krauth, who had been appointed a delegate to this body by the German Evangelical Ministerium of Pennsylvania. He states his regret, that, contrary to his ardently cherished expectations, he has been prevented from being present at our annual sessions. At the same time, he takes occasion to express for the body he represents and for himself, the profoundest regard for the Synod of the Reformed Church, and the prayerful hope, that God's blessing may rest richly upon its deliberations and upon its officers and members. The communication was referred to the Committee on Correspondence with Sister Churches.

MINUTES OF CLASSES.

The report of the Committee on Minutes of Classes was resumed, and the remaining portions relating to Receptions and Dismissions, and Time and Place of Meeting of the Classes, were adopted. In this connection, a resolution was adopted, requesting the several Classes to have the pages of their Minutes numbered and the subjects indicated on the margin of each page. This request looks to convenience and to facilitating the labors of the Committee on Minutes of Classes.

DIVORCE.

The committee to whom had been recommitted their report on the subject of divorce, reported again. Their report was received and adopted. The committee repeat the resolution referred to them, which is as follows:

"Resolved, That, in the opinion of this Synod, a man divorced from his wife, even on the ground of adultery on her part, has no right, according to the Scriptures, to marry again during the lifetime of his divorced wife;" and then adds: "In the opinion of a portion of the committee, the Synod should not be required to express a judgment on the question presented in the above resolution, for the reason, that it contains a general and abstract question, there having been no particular case before the last annual meeting, involving an issue on the subject of marriage and divorce. Yet, inasmuch as the Synod has expressed a desire to have a categorical answer to the particular question involved in the resolution, and has instructed the committee to that effect, we state that, in our judgment, the principle laid down in the resolution is not valid. That is to say, a man divorced from his wife on the ground of adultery, she being guilty and he innocent, has the right, according to the Scriptures, to marry

again during the lifetime of the woman, from whom he has been lawfully divorced."

CENTENNIAL CELEBRATION.

The committee appointed by the Synod of last year to propose a plan for the proper religious observance of the centennial anniversary of the independence of our country, submitted their report, which was received and adopted. The committee state, that the end aimed at is worthy of the attention of Synod, as well as of the whole Church. They, therefore, respectfully submitted the plan embodied in the following resolutions:

"Resolved, That this Synod recommends to all its pastors, congregations, and members, to observe the Sunday preceding the Fourth of July, 1876, as a day of praise and thanksgiving to Almighty God, commemorating His great goodness to our land and nation, in establishing and perpetuating a government, that secures civil and religious liberty to all the people, and, especially, that guarantees to the Church of our Lord Jesus Christ, freedom of faith, worship, and discipline, and protects her in all her rights of person and property. Where a charge is composed of more than one congregation, there may be a general meeting of all, on the day specified, in one of the central congregations.

Resolved, That all our members— young and old, rich and poor—be asked to make a free-will offering for the use of one of our benevolent operations, including our Theological and Literary Institutions, as an expression of gratitude to God for the civil and religious liberties which we enjoy. Such free-will offerings shall be applied, as individual donors or consistories may designate.

Resolved, That the Classes of this Synod be requested to make such arrangements, at their next annual meetings, as may be necessary to carry out, by all their churches, the object of this action.

Resolved, That this Synod respectfully request the General Synod to take such measures, as will secure the co-operation of the whole Church in the observance of this Centennial celebration."

The presence of the Rev. Bishop E. de Schweinitz of the Moravian Church was announced.

Rev. A. S. Leinbach, delegate *primarius* from the Lebanon Classis, resumed the seat occupied during his absence by the *secundus*, Rev. J. P. Stein.

Rev. Dr. N. Gehr of the German Philadelphia Classis, and Rev. F. J. Mohr, of the Tobickon Classis, appeared and took their seats as advisory members.

SUPER APPEAL.

The committee appointed by the last Synod to report on the action of the General Synod, in reference to the Super appeal case, submitted their report, which was received and adopted. The committee stated, that, inasmuch as the Synod at Bloomsburg, laid down the principle, "that the acts and decisions of a General Synod are and ought to be final—not even subject to revision or reconsideration by a subsequent General Synod," it is not advisable for this Synod to take any further action in regard to the case, notwithstanding

this Synod is still of the opinion, that the establishment of a Theological Seminary within its bounds, by members of Synod, without its authority, is clearly unconstitutional.

GERMAN HYMNS.

The committee, as reconstructed by the last Synod, to prepare a selection of German Hymns to be appended to the German edition of the Order of Worship, reported, stating that they had had a meeting of the committee and made some progress in their work; they, however, recommended that the further prosecution of the work for the present be abandoned. The report was adopted and the committee discharged.

Elders Jacob S. Roath and Thomas Ingram obtained leave of absence for the remaining portion of the sessions.

Monday Afternoon Session.

The presence of the Rev. Mr. Clauder, of the Moravian Church, was announced.

Elder E. J. Zahm, delegate *secundus* from the Lancaster Classis was admitted to the seat vacated by the absence of Elder Jacob S. Roath.

Rev. D. W. Albright, of the Lebanon Classis, Rev. J. W. Steinmetz, of the East Susquehanna Classis, Rev. C. A. Rittenhouse and Elder William Siegfried, of the East Pennsylvania Classis, and Elder Charles Santee of the Philadelphia Classis, appeared and took their seats as advisory members.

GERMAN SYNOD.

The committee to whom had been referred the requests of the New York and German Philadelphia Classes, to be dismissed for the purpose of uniting with other Classes in organizing a German Synod, as authorized by the General Synod, submitted their report, which was received and adopted. This report contained the following two resolutions:

Resolved, That the New York and German Philadelphia Classes be dismissed for the purpose stated in their request.

Resolved, That these Classes meet in general Convention in Salem Reformed Church, Fairmount Avenue, below Fourth Street, Philadelphia, on the second Tuesday in January, 1875, at 7½ o'clock, P. M., for the purpose of organizing a German Synod; and that the Rev. Dietrich Willers, D. D., preside at said meeting and preach the opening sermon, and that the Rev. John F. Busche be his alternate.

SOCIETY FOR RELIEF OF MINISTERS, AND WIDOWS OF MINISTERS.

A statement of the present condition and wants of the Society for the Relief of Ministers and Widows of Ministers of the Reformed Church, was submitted by the President of the Society, and ordered to be entered on the Minutes of Synod. From this statement, it appears, that the invested fund of the Society amounts to \$12,750.00. Owing to the financial panic of the country and the pressure of other Church interests, this Society did not make a special effort during the past year. The result is, that whilst it was able to pay all the annuities, there is no surplus on hand for investment.

The applications for aid from widows and superannuated ministers are increasing from year to year, and the Society is, according to its ability, extending

the range of its charitable gifts. At present, it has on the roll, the names of thirteen persons, who are receiving appropriations, and there are two applications pending.

The Society feels it to be its duty to renew its efforts during the coming year. The letters we receive from indigent widows of deceased ministers are touching, and, in some cases, even very painful. There is extreme suffering on the part of some families; and we cannot shut our hearts to their appeals for aid. Could we have access to all our congregations and represent some facts, we believe that there would be a ready and liberal response on the part of ministers and people.

The Society, therefore, desires that this Synod would again commend this charitable institution to the sympathy and liberal support of pastors, consistories, and the membership of the Church generally.

Monies are to be sent to the Rev. Theodore Appel, D. D., Treasurer, Lancaster, Pa.

The following resolution was adopted by Synod:

Resolved, That the Synod hereby commends the objects of the Society to the sympathies and charity of the pastors, consistories, communicant and baptized members of this Synod, and also asks the pastors and consistories to see to it, that a collection be taken up in each congregation within its bounds, in behalf of this interest during the current year.

CONTINGENT EXPENSES.

Elders Jonas Detwiler and David B. Mauger, were appointed a committee to collect an assessment of twenty-five cents from each member of Synod, to defray the immediate contingent expenses of the present sessions. They subsequently reported, that they had collected \$16.75, of which they had paid out \$2 for printing the list of nominations for the election. The balance they were directed to pay to the sexton of the church, in which the Synod held its sessions.

MISSIONS.

The Committee on Missions submitted their report, which was received, taken up item by item, amended and adopted. The Committee stated, that, from the documents placed in their hands, it was evident, that the great work of Home Missions claims the renewed zeal, fervent prayers, and liberal support of our people. The field is opening out with the most cheering promise of a glorious harvest of precious souls, in the enlargement of the Redeemer's Kingdom. The most serious, it might be said, almost the only hindrance to the progress of this great work, is the lack of funds, causing painful perplexity to the self-sacrificing missionaries now in the field. This appears from the fact, that \$4,000 are needed to meet salaries now due our missionaries. This deficiency is owing entirely to the want of missionary zeal and liberality on the part of many of our pastoral charges. This is evident from the meagre pittances coming from some of our largest and most wealthy congregations.

With a hearty sympathy for and practical co-operation with the suggestions of the Superintendent of Missions,

we will not only cover present arrearages, but aid the Board in greatly enlarging its operations. At least \$14,000 will be needed to meet the liabilities of the ensuing year. Of this amount, it is expected, that this Synod will raise \$7,500. May we not hope, that more than twice the amount will be realized!

The receipts of the Treasurer since the 1st of January last, amount to \$8,164. During the same period, he disbursed \$8,295.73, leaving a balance due him of \$131.73.

The \$7,500 to be raised by this Synod, the Committee apportioned amongst the several Classes as follows: East Pennsylvania, \$1,500; Lebanon, \$1,500; Philadelphia, \$500; New York, \$200; Lancaster, \$850; East Susquehanna, \$1,000; West Susquehanna, \$650; Goshenhoppen, \$650; and Tohickon, \$650.

There is an old balance of \$1,144 due the Treasurer of the Church Extension Fund, which the General Synod directed the District Synods to pay. The amount assigned to this Synod, is \$543, which the Committee apportioned as follows: East Pennsylvania, \$100; Lebanon, \$75; Philadelphia, \$60; New York, \$25; Lancaster, \$50; East Susquehanna, \$80; West Susquehanna, \$60; German Philadelphia, \$25; Goshenhoppen, \$35; and Tohickon, \$35.

The Committee called attention to the following suggestions from the Superintendent of Missions:

- (1). The holding of Missionary services or festivals at least once a year in all our congregations, and oftener, when possible.
- (2). A general introduction of Missionary services and collections at stated times, in our Sunday-schools.
- (3). Punctual quarterly remittances of monies to the general Treasurer by the several sub-treasurers.

The committee add, that, prompt and earnest attention to these recommendations by our pastors and churches, will, they confidently believe, result in unprecedented prosperity, in the blessed work of Missions, and the enlargement of our beloved Zion.

The Committee further called attention to the action of the Board, in reference to securing the punctual attendance of the members of the Board at its meetings; and the recommendation of the Board to the Classes, to require their beneficiaries to labor from three to five years as missionaries, unless specially exempted therefrom. The attention of the members of the Board of Missions was called to the former, and in reference to the latter, the Synod adopted a resolution, declaring that it does not deem it expedient to adopt and enforce the requirement.

ELECTION.

The election of the different Boards, etc., was held at four o'clock this afternoon. Rev. C. Clever, and J. Fuenkeling were appointed tellers, who received the ballots, counted them, and reported the result, which is as follows:

Trustees of Franklin and Marshall College.—Hon. J. P. Wickersham and E. J. Zahm, of Lancaster, Pa., and Dr. J. Coblenz, of Reading, Pa.

Trustees of the Theological Seminary.—D. W. Gross, Geo. Z. Kunkel, A. B.

Wingerd, Jas. Cushwa, E. J. Zahm, Charles Santee, John Heilman, O. L. Schreiber, W. A. Wilt, John B. Roth, Geo. W. Hensel, W. H. Seibert, D. B. Mauger, W. J. Baer, T. J. Craig, W. E. Schmertz, F. H. Stauffer, and A. G. Reminger.

Board of Visitors of the Theological Seminary.—Rev. S. R. Fisher, D. D., A. H. Kremer, D. D., D. Y. Heisler, C. H. Leinbach, S. G. Wagner, C. F. McCauley, D. D., T. Appel, D. D., J. O. Miller, D. D., W. K. Zieber, D. D., J. M. Titzel, G. B. Russell, D. D., and J. Beck, D. D.

Board of Missions.—Rev. C. F. McCauley, D. D., John Beck, D. D., W. H. H. Snyder, L. D. Leberman, and J. W. Steinmetz, and Elders D. W. Gross, and James T. Reber.

Board of Publication.—G. S. Griffith.

Delegates to German Evangelical Lutheran Ministerium of Pennsylvania.—Rev. C. Z. Weiser, *primarius*, and Rev. M. A. Smith, *secundus*.

SPEAKERS AT SEMI-CENTENNIAL.—External History of the Seminary, Rev. C. Z. Weiser; and Internal History of the Seminary, Rev. Dr. T. G. Apple.

An election was subsequently held for a Trustee of Synod, which resulted in the choice of Rev. C. H. Leinbach.

THEOLOGICAL SEMINARY.

The Committee on the Theological Seminary submitted their report, which was received, and disposed of item by item. The Committee gave a resumé of the Report of the Board of Trustees, which represents the financial condition of the Seminary as encouraging and steadily improving, the total building fund in cash, being \$9,186.47, Pittsburgh Professorship fund \$1,271.54, and invested fund \$63,149.96, and then proposed the following action, to cover the necessities of the case;

Resolved, (1) That this Synod recognizes, with profound gratitude and thanksgiving to the Great Head of the Church, the bequest of \$412.93, by Mary Morrison, deceased, to the Theological Seminary.

Resolved, (2) That Synod urge all the Classes to direct the attention of pastors and people to our institutions of learning, and that the Board of Publication be requested to place, in a conspicuous place in the "REFORMED CHURCH MESSENGER," a blank form for bequests, as a standing reminder to the whole Church, and a guide to such as desire to make bequests to our institutions, or benevolent objects in our Reformed Church.

Resolved, (3) That the Board of Trustees of the Theological Seminary be again instructed to use all proper methods to collect both principal and interest, of outstanding notes and bonds, in order that they may be able to proceed with the erection of a Seminary building, at as early a day as possible.

Resolved, (4) That Synod again urgently request all Classes and individuals, who have given Theological Tutorship Bonds, to pay either the principal of these bonds in full, or promptly pay the interest thereon, when due.

Resolved, (5) That it is with regret, that Synod learns, that the Philadelphia Classis virtually repudiates its whole indebtedness, principal and in-

terest, on the Tutorship Bond held against said Classis; and it is the sense of this Synod, that said Classis is morally bound to pay over said money, and hereby renews the request to said Classis, to pay within one year, if not the principal, at least the interest due on said bond.

In reference to the Report of the Board of Visitors, the committee presents a similar resumé, representing the internal condition of the institution to be, upon the whole, encouraging. The number of students during the past year was thirty-four, larger than during any previous year. Still, the wants of the Church require, that it be much larger, in order to fill vacancies created by death, and disability, and to occupy new fields continually opening up, in the onward progress of the Church. The institution, notwithstanding the peace and quiet within, has still had considerable to contend with from without. Certain persons will persist in misrepresenting the character of the teachings of the Professors. The Board, however, are satisfied that they are without foundation, and hence reiterates its judgment, that the teachings in the Seminary are truly Protestant, Evangelical, and Reformed. In reference to the matters referred to in the report of the Board, the committee submitted the following resolutions:

Resolved, (1) That as there is a larger number of students in the Theological Seminary than ever before, it is a matter of gratitude and great encouragement to this Synod, that, under the Providence of God, the Theological Seminary continues to flourish.

Resolved, (2) That this Synod express her unshaken confidence in the several Professors, and in the instructions imparted, as being thoroughly scriptural, evangelical, and Reformed.

Resolved, (3) That all the Classes be earnestly requested to renew their efforts in increasing the number of students, and multiplying their contributions to the cause of Beneficiary Education, by urging the pastors to bring this important matter to the serious attention and prayerful regard of their people.

MISSIONARY MEETING.

A missionary meeting was held in the evening. It was largely attended, and is represented as having been characterized by considerable interest. Addresses were made by the Rev. Dr. Theodore Appel, John Kretzing, and F. K. Levan, and a collection taken up in aid of Missions. We regret that temporary bodily indisposition prevented us from being present.

For the Reformed Church Messenger.

CHURCH HYMNS AND CHURCH MUSIC.

One of the sweetest and most interesting parts of the church service is the singing of the psalms, hymns, and chants. Some of them embody the purest, holiest sentiment, and when measured to suit the poet's lyre, come to the penitent, sin-sick soul like heavenly balm, and certainly they are meet offerings to God.

We have many hymns that are the

earnest outpourings of the humble Christian's heart, and that, if earnestly sung, will rise acceptably to the throne of grace. But how can they be earnestly sung, when set to such very unsuitable music? For instance, how often we hear, especially in country churches, hymns of humble prayer and supplication, sung to tunes most glad and lively, and thanksgiving words in funeral notes, just because the tune happens to be a pretty one, whether suitable or not.

But it seems to me, that of every kind of Church music, the chants and anthems are most abused; for instance, the introductory sentence, *The Lord is in His Holy Temple*. What a grand and solemn thought! In His holy temple, the "many mansions" of the skies; in His Holy Temple, the earth, the universe, yea, in His Holy Temple, the body of His covenant child! No wonder there comes the hushed, but forcible refrain, *Let all the earth keep silence before Him*.

Every time we assemble for worship, the Lord is present with us. Can words of man express the emotions that arise in the Christian's heart, at the thought? With softened tread, we enter the sacred precincts and bow our heads in secret prayer. Presently, the notes from the organ begin to swell, and our spirits seem to float upon the sweet strains to the regions of heavenly rest. When, finally, the last note dies away, we are fitted to join, heart and voice, in the worship of the Lord.

But often our meditations are interrupted in a different manner. An unskilled hand strikes the chords and the jar is keenly felt. After the prelude, the singing begins. The untrained voices of an ignorant choir do not make musical "harmony unto the Lord," especially when, singing at the top of their voices, the members proclaim, that *The Lord is in His Holy Temple*, and then proceed to command silence by shouting to the earth to "keep silence, keep silence," repeating the words louder and more energetically each time, until it reminds one of a man very much excited himself, advising others to "keep cool." It seems like desecration to express such an idea, but we have been in churches where the music actually made such impressions, thus making a most awful fact seem a ridiculous idea.

Now if such rendering of the music is the best the choir can do, would it not be much better to repeat them and then keep silence, than to sing the words? Certainly it would; but now the question arises, Is an improper tune the best any choir can give? It may be the best music, rendered in a pleasing manner; but, if the words and music of a hymn are not suited to each other, it is not sung as it ought to be; and no choir ought to do anything but its best.

Any one possessing good common sense, can tell what words and music harmonize, and if he has sufficient control of his voice to learn one tune, he can learn any, and is inexcusable if he don't learn tunes to suit the words; for it does not seem reasonable that the Lord, who is a God of harmony, will accept a discord in His worship. Since He has given man the capacity of perceiving discords in vocal sounds, it is reasonable to suppose, that He would

wish to have him exercise his powers in His service.

But the trouble lies in the facts, that there are too many bad composers, who write church music, and that choir members seem to think, that not he who sings most correctly, but he that sings loudest, sings best. R.

For the Reformed Church Messenger.

CORRESPONDENCE FROM OREGON.

Four Weeks in Portland.

What kind of a city is Portland? How did you find it? are questions asked by the friends of our mission in the East.

The city is located on the Willamette river, twelve miles above its junction with the Columbia river, and one hundred and ten miles from where the latter empties into the Pacific Ocean. The location of Portland is as pretty and lovely, geographically, as it is advantageous for the most extensive trade by land and by sea. The beautiful Willamette, whose deep green waters flow through the city for several miles, divides it, like Rhein-Basel, into two unequal parts. Through it, the massive sea vessels, which, in their course sail around Cape Horn, and carry Oregon wheat into the celestial ports, as well as the agile steam vessels, which ply the Willamette at least one hundred, and the Columbia several hundred miles, find their way into the heart of the city. From the banks of this deep, small river, unusually alive with all kinds of shipping, the city gradually rises towards the east and the west, until it comes in close contact with densely wooded heights. On the west side, the Oregon Central, and on the east side, the California and Oregon Railroad, passes from the southern to the northern portion of the city, where a ferry-boat conveys the articles of commerce backward and forward between the depots of the two roads, as also does another in the centre of the city, transport the articles of traffic of the two divisions of the city over the Willamette.

East Portland owes its youthful existence mainly to the Oregon and California Railroad, which has its depot there, and it numbers only about two hundred widely-scattered houses. Little Portland, in the spirit of its Basel sister, it is still not called. What am I, and what can I yet become? The city has been laid out on an extensive scale, and there is by no means any want of room.

On the west side of the river, in Portland proper, the two streets next to the wharf, about a mile in length, are thickly built up with large warehouses, and stately business places and commercial buildings of every description. Then follow very respectable, yea, ornamental private dwellings, for the most part, surrounded with large fruit and flower gardens, until last of all, human abodes of every variety of form, extend farther and farther, between vegetable gardens and pasture fields, securely enclosed with rails made from forest trees.

The buildings in the whole city, almost without exception, are constructed of wood, and the streets and

the sidewalks are paved with the same material. The public institutions, the common schools, the Market house, the Post-office, the Court-house and the Custom-house, are all very respectable and tasteful buildings. So also, are the Episcopal Cathedral, the Congregational, Presbyterian and Methodist churches.

As regards the population, it may be estimated, according to common consent, and the appearance of the city, at from ten to twelve thousand; and no sea port in the world, not even San Francisco itself, presents a greater variety in this respect. Here also are found many Chinese. The Germans are quite numerous; about the half of them, however, are Jews. One feels himself as free and unmolested here, as in Lancaster, Reading, or Allentown. The four English churches named above, are, as I have myself seen, well attended in the evening also. The Jews likewise have two congregations already. There are also a large Roman Catholic and a Baptist church. The Protestant Germans have a very energetic benevolent association, and a largely attended school with a German teacher and an English female teacher. Several movements have been inaugurated in church matters, with which I shall meddle as little as possible, and with respect to which, I will not here pass judgment. The result, however, has been, that some have connected themselves with the English churches; whilst the most of them have resolved to have nothing further to do with church affairs.

Portland in Oregon, is indisputably a peculiarly remarkable city. We enjoy here the modern conveniences of larger cities: gas-light, water works, horse railroads, &c., with the invigorating view of evergreen pine groves. Pianos and Cabinet Organs are found in almost every third house, and we have also music from brass instruments in the Market-place and on the streets, together with the melodious sound of the bells of cows pasturing in the dusk of the evening, so that one imagines himself to be seated in a herdsman's tent on the Alps of Switzerland. We have here also a variegated admixture of the strangest races of men, and yet withal a most cordial visit of welcome is extended by the most respectable citizens, to the family of a new-comer. From my study I have a view of a long row of ship-masts, decorated with the flags of foreign nations, and at the same time, of the seventeen hundred feet high Hood mountain, covered with snow, to reach the tops of which, one imagines, would require only a pleasure walk. Where else is all this variety to be found grouped together?

Here we have now lived already full four weeks. The first two days we were obliged to spend at the hotel. Then occurred a vast amount of walking and planning, to secure a dwelling and the necessary household furniture, as also a place in which to hold divine worship. Soon we found a suitable dwelling; only the rent did not suit us. It was much higher than we expected. Still we were obliged to take it, and so moved into a comfortable house. The younger children were entered at the public schools, and the elder ones help their mother until they themselves can

find some employment at teaching. To our comfort, we found here some of the means of living, such as flour, meat, milk, vegetables and fruit cheaper, but, to our regret, such things as all kinds of manufactures, groceries and household furniture, dearer than in Philadelphia. In connection with the necessary purchases, many a sigh escaped us, when we remembered how we had to sacrifice our numerous household articles in Philadelphia. It does not require two such removals, to make them equal, in an economical view, to one fire.

Yet we feel that we are at the right place. Evidently there is here need of our labors. It is true, at my first visit, I met with but little encouragement. The history of the German church affairs hitherto in this city was told me again and again. "Seven or eight years ago," it was said, "it would have been better. But now confidence is gone. I wish you success, but it will be difficult to attain it."

Happily, we soon found a suitable church building, unoccupied, which was conditionally opened to us for two months, and in which on the last Sunday in September, to our agreeable surprise, a congregation of seventy-five persons assembled. "Now this is the result of curiosity," it was whispered. "They will come once or twice, and then that will be the end of it." With heartfelt gratitude to God, however, we can report, that, thus far, along with the favorable weather we have enjoyed, the interest in our religious services has been increased. The voice of the people generally is hopeful, and to all appearances, we may expect with the commencement of the next church year, to organize the first Reformed Church in Oregon. God grant this!

In the church as it is, however, we cannot remain over winter. It cannot be heated. In this direction, action must soon be taken, and this will urge on an organization and then lead to further activity. With respect to this we will write more fully at the proper time. In the meantime, we pray: "Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens. Behold, as the eyes of servants look unto the hands of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God." (Psalm 123.)

JOHN GANTENBEIN.

Portland, Oregon, Oct. 16, 1874.

CHURCH ITEMS.

Glade Charge, Md.—Rev. O. E. Lake, recently pastor of the Mohicanville, O., charge, has accepted a call from the above charge. His post-office address is, Walkersville, Frederick Co., Md.

Sidney, Ohio.—At a late communion held in this congregation, of which the Rev. H. Shaull is pastor, four persons were added to the Church, three of whom are heads of families.

Jeffersonville, Ind.—The post-office address of the Rev. G. H. Meiboon, has changed from Ironton, O., to the above place.

Plymouth, Ind.—Rev. Caspar Scheel has accepted a call from this charge. His post-office address is changed accordingly.

Orville, Ohio.—At a late communion held in the congregation at this place, of which the Rev. F. Strassner is pastor, four persons were added to the church, three by confirmation and one on certificate.

Cumberland, Md.—Rev. F. R. Schroeder has taken charge of the Church at this place. We are pleased to learn thus of his return from Germany, and his purpose to devote himself to the interests of the Reformed Church in this country.

Berlin, Pa.—At the Fall communions in this charge, of which the Rev. Wm. Rupp is pastor, thirteen persons were added to the Church by confirmation.

BOOK STORE ACCOUNTS.

The monthly statements have been sent out up to November 1st, and we trust our patrons will bear in mind the urgent necessities of the Board, and remit the amount due.

We hope we will not be compelled to carry out the instructions of the Board, passed at their Annual Meeting in October, the substance of which has been given in the "MESSENGER," but if we must do our duty, we can not be blamed for what then must become a stern necessity. Our bills for labor and stock must be met monthly, and it is but fair, that we should receive our dues promptly. Please then do not forget the Publication Board.

BUSINESS AGENT.

ALMANACS FOR 1875.

The Almanacs, both English and German editions, will be sold at the following prices:

1 doz. copies,	\$ 70.
50 copies,	2 75.
100 "	5 25.
144 "	7 25.

When sent by mail, eight cents per dozen are to be added for postage. The charges for freight are to be paid by those, to whom they are sent by express. A single copy sent by mail, on the receipt of ten cents.

Address REFORMED CHURCH PUBLICATION BOARD, 907 Arch Street, Philadelphia.

Editor's Table.

BOOK NOTICES.

CHARLIE BARTETT'S ADVENTURES. By Uncle Foster. Pp. 317. Boston. Published by Henry Hoyt, No. 9 Cornhill. For sale by Claxton, Remsen, and Haffelinger, Philadelphia.

The adventures related in this book, will be particularly interesting to boys who are always eager for something novel and thrilling, and very good lessons can they learn from Charlie's way of meeting his peculiar trials and temptations. His Christian character stands out prominently, and we find him striving to follow Jesus in whatever position in life he found himself. He was a lonely orphan, having lost his father in the first great conflict of our late war; yet He who has promised to be a Father to the fatherless, did not

forget him, but raised up many kind friends to help him out of his troubles and assist him in his after career in life. When grown to manhood Charlie could look back, and plainly see how he had been a chosen instrument for the glory of God, and we will always find that God takes special care of those who love and serve him with their whole hearts.

MAY.

THE OLD MAN OF THE CLIFF, or a Summer's Vacation, by Frances Jennette Dyer. Pp. 187. Boston. Published by Henry Hoyt, No. 9 Cornhill. For sale by Claxton, Remsen and Haffelinger, Philadelphia.

This is a simple tale, oft-times quite pathetic, teaching the importance of sowing by all waters; and especially will it encourage servants of the Lord to speak the Word in season, which so often brings forth much fruit, perhaps when least expected. The story clusters round a group of young persons, who are about bidding farewell to their summer vacation, and returning to their busy city life. They met on the cliff to spend the last evening together, speaking much of their future life. An old man, quite patriarchal in appearance, a stranger to them all, overheard their light conversation, and coming forward, addressed them. He urged upon them the beauty of a genuine Christian life, the importance of the work of winning souls to Christ, the value of time, and besought them to walk in the footsteps of Him "who came not to be ministered unto, but to minister." His words proved to be good seed sown in their hearts, and brought forth an hundred-fold, to the glory of God, for their after lives were devoted to doing good, and following their Master.

MAY.

MISSIONARY HYMNS. Pp. 64. Philadelphia. Woman's Foreign Missionary Society of the Presbyterian Church, No. 1334 Chestnut Street.

There exists in connection with the Presbyterian Church, a "Woman's Foreign Missionary Society," which is actively engaged in the work of Foreign Missions, and annually returns a large amount of money to the Treasury of the Foreign Board. Besides issuing every two months, a "Foreign Missionary Magazine," it publishes a number of Tracts on the subject of Missions. To its other publications, it has lately added a small book containing over eighty of the choicest missionary hymns in the English language. To these are appended the "Gloria in Excelsis" and "Gloria Patri," for chanting. It forms a convenient collection of hymns for missionary meetings and services, and is sold at \$1 per dozen, or 10 cents per copy. Orders for it are to be sent to Miss J. C. Thompson, 1334 Chestnut Street, Philadelphia.

Miscellaneous.

GOD'S RESTRAINING AGENCIES.

It is well to look at some of the ways God uses for restraining us from evil. That was a wonderful command to the Jew—When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house if any man fall from

thence—wonderful that the great Builder of the heavens should concern Himself with such a provision as this against suffering! But so He deals everywhere. Our fellow-creatures are most commonly, as in David's case, God's restraining and saving agencies. Near relatives and friends are often no doubt better to us as keepers than guardian angels, as men are better for the ministry than angels would be. It is common in married life to see husband and wife very strikingly adapted to each other's wants and infirmities, so that if one be hasty and passionate, the other shall be calm and equable; if the one be despondent, the other shall be hopeful, so that where the one alone would have fallen, the other will uphold and save, and so that we often say, the one has been the making of the other. A good wife has the pre-eminence in this restraining work. Woman's judgment in matters of difficulty is more intuitively right than man's, and a husband generally goes wrong when he acts against the advice of a wife of good common sense, though he may have the higher intellect and culture. Abigail would have saved not only scores of her household as she did, but her husband's life also, if he had not been the fool that he was, taking counsel of himself alone, and not of her. It is true that a helpmeet sometimes proves anything but a helper, but the general order of things justifies the name, and God's wisdom in the appointment. Our near female relatives, wives, mothers, sisters, are our family cabinet council, and favored are they who have good advisers there, and very often what the world sees, admires, and is blessed by in fathers, husbands, and brothers, is traceable in great measure to the wholesome conservative influences of home.

Parental influence and Christian nurture are also among God's restraining agencies. Down to the close of life we feel their power, and generally for good. Even the ungodly parent is willing to have his child go to the Sunday-school, and the infidel, though he deal out his skepticism among men, does not preach it to his children, but will let the good wife have her way with them, so that the friends of right and truth have the field of the infant mind and heart to themselves, and so gain a start upon the devil and his agents, sowing good seed first, that will remain to the harvest, though the enemy may afterward sow tares. The greater part of Christendom have been taught some infant prayer that they never forget, and some Gospel precept that never wholly loses its savor of saltiness to preserve from corruption, and many a time have the heart and the hand been restrained from evil by bands woven in infancy. Thus does God build battlements upon our dwellings.

And then there is the restraint of ill-health, and of the hard necessity of toil, but for which many would be far worse than they are; and there are the higher agencies of the Lord's Day and Word, of the ministry, of angel ward and care, and of the Holy Spirit operating everywhere upon the hearts and consciences of men. The world is full of evil influences, and traps, and snares, but it is also full of helps and restraints set everywhere by Divine grace and mercy to stay us

from falling. And well is it for us that it is so, for what would our world be without them? We sometimes meet with a man who seems to be under no restraint of law, morals, decency, or religion, who fears not God, nor regards man; or a shameless and abandoned woman, and we say, that the character is as near devilish as it can well be, and a world full of such creatures would give us a lively idea of hell. The world of woe we suppose has all grace, good agencies, and restraints taken away, and evil just left to develop itself, with nothing to hinder. —Exchange.

ABSENT-MINDEDNESS AND MENTAL POWER.

It is worthy of notice, that the growth of the mind is often accompanied by an apparent loss of power in particular respects; and this fact is exceedingly important, especially to all who desire to estimate the condition of their own mind. The mental phenomenon called (not very correctly) absence of mind is often regarded by the person experiencing it, and still more by those who observe it in him, as a proof of failing powers. But it often, if not generally, accompanies the increase of mental power. Newton displayed absence of mind much more frequently, and to a much more marked degree when his powers were at the highest, than in his youth, and not only did instances become less frequent when he was at an advanced age, but the opposite quality, sensitiveness to small annoyances, began to be displayed. Even an apparent impairment of the memory is not necessarily indicative of failing mental powers, since it is often the result of an increased concentration of the attention on subjects especially calling for the exercise of the highest forms of mental power—as analysis, comparison, generalization, and judgment. I have already noted that profound thinkers often refrain from exercising the memory simply to avoid the distraction of their thoughts from the main subject of their study. But this statement may be extended into the general remark, that the most profound students, whether of physical science, mathematics, history, politics, or, in fine, of any difficult subject of research, are apt to give the memory less exercise than shallower thinkers. Of course, the memory is exerted to a considerable degree, even in the mere marshaling of thought before theories can be formed or weighed. But the greater part of the mental action devoted to the formation or discussion of theories is only indirectly dependent upon the exercise of memory.

RESPONSIBILITY OF FATHERS.

For ourselves we can not get rid of the old-fashioned notion, that fathers are quite as answerable as mothers, for the right training of children; that God expects of both, the same forbearance, gentleness, and self-sacrifice; and that if the children fail to come up in the right way, the mother will not be the only one held to account, but that the blood of souls will also be required at the father's hands.

Can the father by any plea slip out of this grave responsibility? If

God gives him children they are to be held as a sacred charge; not laid in the mother's arms, and left there to receive all physical, mental, and moral nurture through her. Children are a mutual gift, a mutual trust. Parents are to bear the burden of their training together. The out-door business belongs truly to the father; the regulation of the home to the mother; but the education to both alike. The physical care is by necessity in the hands of the mother, and thus more frequent and favorable opportunities are given her for the inculcation of truth. But the father's life, his daily temper, his words, and actions should be a commentary on, and a constant illustration and corroboration of her teachings. His influence should not be hindering, but helpful in this their united task of love. And in cases of discipline, there should be equal tenderness and sympathy, and the maintenance of a united authority and control. To act as two, and yet as one, is a nice study for father and mother, one which can be profitably pursued only by mutual prayers, and sitting together at the feet of Jesus. And we believe great good could be effected by meetings for parents, in which by prayer and conference they may stimulate and encourage one another in the greatest task assigned to mortals, that of training children to glorify God, and enjoy Him forever.—*Home Guardian*.

"THY KINGDOM COME."

The petition for this greatest and best of consummations is to constitute a part of every Christian's prayer. All sincere prayers suppose, wherever possible, effort and co-operation to realize the answer. To utter such a prayer and yet practically show that we do not care whether it is answered is but mockery and trifling. Every man, who is trying to live a good life, and thus to recommend Christ to others, is laboring in the right direction to bring about the fruition of this grand petition. Every parent, who is training his or her child "in the nurture and admonition of the Lord," is working in the commanded way to hasten the grand result. Every Sabbath-school teacher, who gathers about him his class, and seeks to make them "wise unto salvation," is an efficient co-laborer in the grand enterprise. All the great preachers—the great translators, and great defenders of the faith, were thus trained by parents and Sabbath-school teachers. Every man, whose earnings and economy enable him to give a dollar to sustain the Gospel at home—to send the Bible abroad, and the missionary to expound it—is helping to bring about the coming of God's blessed kingdom. It is a blessed arrangement, that in this great war of truth against error, of darkness against light, each may in some sort help to win the glorious field.

In the old revolutionary struggle for American independence from foreign rule, not only those that carried arms, and wielded swords, but every man that made an ear of corn, or pound of meat, every woman that spun a thread, or wove a yard, helped to win the fight.

The ignorance, the sins, and miseries of the world loudly and imperatively call for the coming of God's

kingdom. More than half the race are heathen—one hundred and sixty million Mahomedans, and yet much superstition, error, and sin in nominal Christendom. How gross and degrading the idolatrous rites; how barbarous, how wretched the millions of women oppressed little more than a beast and a slave. The coming of the kingdom of God is the world's great need; a need no other thing can supply. By all we can do, or say, let us continually cry—"Thy kingdom come."

How blessed God's kingdom! No cruel wars with their pillage, waste, and unutterable woes. A kingdom of righteousness and truth—justice to all; and wrong to none. Liberty without licentiousness; religion without bigotry, or persecution; truth without error, or intolerance; the crooked made straight; the lion and lamb dwelling together in love; the desert rejoicing and blossoming as the rose; and all the earth filled with the knowledge of the glory of the Lord. Every mind and heart filled with the wisdom from above, first pure, then peaceable, gentle, easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy.

But the kingdom of God is within you. Let us continually pray that this kingdom of righteousness, peace, and joy in the Holy Ghost may triumphantly reign in all our hearts.—*Texas Christian Advocate*.

WHAT A WOMAN DID.

When I first came to New York, at the age of twelve years, to seek my fortune, I can call myself a precocious chap without danger of being accused of an unusual degree of self-appreciation. I was quick to learn everything, the bad as well as the good. My employer used profane language. I picked up the oaths that he dropped with a naturalness that surprised even myself. The boys in the office all chewed tobacco. This was a little the hardest job I ever attempted, but after two weeks of nausea and indescribable stomach-wrenchings, I came off victorious, and could get away with my paper a day with the best of them.

One afternoon I was sent with a note from my employer to a house in the upper part of the city. I hadn't anything to read, but I had plenty of tobacco, and with that I proposed to entertain myself during the two or three hours I must spend in the passage. For some distance I did not notice who were beside me, but by-and-bye a lady said very softly and pleasantly: "Would you please, little boy, be more careful? I am going to a party this afternoon, and I should not like to have my dress spoiled."

I looked into her face! It was the sweetest face I ever saw. Pale, earnest, and loving; to my boyish heart it was the countenance of an angel.

There was very little that I could say. I managed to dispose of the tobacco, however, and wiped my mouth very carefully, all of which I felt certain she saw and mentally commented upon.

"Have you a mother, little boy?" she next asked in the same tone.

"No, ma'am," I answered, and I felt my throat filling up, and I knew I must swallow very fast to keep from sobbing.

"You have a father, then, I suppose?" she kept on.

"No, ma'am, no father."

"Brothers and sisters?"

"Neither, ma'am."

"Then the little boy is all alone in the world?"

"Alone, ma'am."

"How long has your mother been dead?" and the dear woman looked away from my face, and waited until I could speak.

"Two years," I answered.

"And you loved her?" came next.

"Dearly," was all I could say.

She was silent a moment, and then said, so sweetly—oh, I shall never forget it:

"And what do you think your dear mother would say—how do you think she would feel—to know that her little boy was guilty of such a disgusting habit as this?" pointing to my cheek, where the tell-tale quid had vainly tried to stand its ground. "I must leave now," she continued, "but here is my card, and if you come to me most any evening I shall be glad to see you, and perhaps we can be of service to each other."

She gave me her little gloved hand, and to my dying day I shall never forget the sensation of that moment. I could not bear to part with her; without her I felt that I could do nothing; with her, I could grow to a man's estate—a man in the true sense of the word. From that moment tobacco never passed my lips.

As soon as I could summon courage I called upon that lady. Well do I remember how my heart beat as I waited in the elegant parlor for her to come down; and how awkward I felt as I followed my guide to her private sitting-room. Here she got at every point of my life, and before I bade her good-bye it was arranged that I should spend two evenings of each week at her house, and study on these occasions just what she thought best. No lover ever looked forward to meeting with the mistress of his heart any more ardently than I did to these meetings with my friend.

I grew careful of my personal appearance, careful of my conversation, and strove in every way to be worthy of this noble friendship. Two years passed in this delightful manner—two years that made me. My friend not only attended to my studies, striving also all the while to sow the right kind of spiritual seed, but she procured me a situation with a particular friend of hers, where I remain to this day. Nobody but God knows what I owe this woman. During the last three months of those two years I noticed that she grew constantly pale and thin; she never was betrayed into speaking of herself. Sometimes when I would ask her if she felt worse than usual, she would reply:

"Oh, no! I am only a little tired—that is all."

One evening she kept me by her sofa much longer than her custom, while she arranged lessons and laid out work enough, it seemed to me, for months.

"Why so much to-night?" I inquired, conscious that my heart ached, and vaguely suspecting the cause.

"Because, dear," she answered, "I do not want you to come for the next week, and I am anxious that you should have sufficient work to anticipate, as well as to keep you busy. I think I can trust you to be a good boy, John?"

"If I should see your mother, my boy, before long, what shall I say to her for you?"

Then I knew all, and my grief knew no bounds. It is no use to go on. She died two days after; and when I hear folks saying, "There's a woman at the bottom of it," I feel like telling the whole world what a woman did for me.—*American Citizen*.

FERVENT PRAYER.

The river that runs slow, and creeps by the banks and begs leave of every tuft of grass to let it pass, is drawn into little hollows, and spreads itself in smaller portions, and dies with diversion; but when it runs with vigorousness and a full stream, and breaks down every obstacle, making it even as its own brow, it stays not to be tempted with little avocations and to creep into the sea, but pours through full and useful channels. So is a man's prayer; if he moves upon the feet of an abated appetite, it wanders into the society of every trifling accident, and stays at the corners of fancy, and talks with every object it meets, and cannot arrive at heaven; but when it is carried upon the wings of passion and strong desire, a swift motion and a hungry appetite, it passes on through all the intermediate regions of clouds, and stays not until it dwells at the foot of the throne, where mercy sits and thence sends holy showers of refreshment.—*Jeremy Taylor*.

QUENCH NOT THE SPIRIT.

Quench not the Spirit! You quench Him in many ways—you quench Him with your unbelief—you quench Him with the world—you quench Him with your folly—you quench Him with your lusts—you quench Him with your idle company. How awful! You quench your only light! You strive to put it out, and in doing so to make your destruction sure. For without it how can you find your way to heaven? Oh! beware of "doing despite to the Spirit of grace." Beware of disbelieving His testimony to the Saviour; beware of denying His love; beware of resisting His power.

Quench not the Spirit! For if you quench Him, then what remains for you here but darkness; and what remains for you hereafter but the blackness of darkness forever.—*The Christian Treasury*.

MORAL HEROISM.

D'Aubigne records this circumstance of Luther: As he drew near the door which was about to admit him into the presence of his Judges (the Diet of Worms), he met a valiant knight, the celebrated George of Freundsburg, who, four years later, at the head of his German lansquenets, bent the knee with his soldiers on the field of Pavia, and then, charging to the left of the French army, drove it into the Ticino, and in a great measure decided the captivity of the King of France. The old general, seeing Luther pass, tapped him on the shoulder, and, shaking his head, blanched in many battles, said kindly, "Poor monk, poor monk! thou art now going to make a nobler stand than I or any other captains have ever made in the bloodiest of our battles. But if thy

cause is just, and thou art sure of it, go forward in God's name, and fear nothing. God will not forsake thee." A noble tribute of respect paid by the courage of the sword to the courage of the mind, remarks the historian of the Reformation.

History furnishes many brilliant examples of moral heroism—examples that lift themselves up to the gaze of the world, growing brighter and brighter as the years roll on. The three Hebrew captives, who said to the king, "Be it known unto thee, O king! that we will not worship thy gods, nor fall down before the image which thou hast set up," will forever stand out upon the page of history for the admiration and encouragement of the good.

When the Marquis of Montrose was sentenced to death, the judge ordered that his head and limbs should be severed from his body, and hanged in the Tolbooth in Edinburgh, and in other public towns in the kingdom. The Marquis heard the sentence with a grim smile of pride, and in defiance cried: "I wish I had flesh enough to be sent to every city of Christendom, as a testimony to the cause for which I suffer."

When Bishops Latimer and Ridley were chained to the stake, and the fagots were lighted under their feet, Latimer said: "Be of good cheer, Ridley, and play the man. We shall this day, by God's grace, light up such a candle in England as, I trust, will never be put out." The prophetic shout of the martyr has found its fulfillment in the history of Protestant England.

But there are many unwritten illustrations of moral heroism quite as grand in their place and character as those that shine upon the pages of history. How many secret struggles with inward foes! How many temptations have been overcome! How many evil passions have been curbed! How many proud spirits have been tamed! How many noble stands have been taken and held for the right and against the wrong by men whose history has never been, and never will be, written, but whose reward is sure!

I said to a little boy the other day, "Why is it that you are so easily led astray by bad boys? Why don't you tell them they are doing wrong, and refuse to go with them?" "Because," said he, "they will laugh at me and call me a coward." Poor boy, he was a coward. How different the boy who attended school with a large patch on his knee. One of his school-fellows nicknamed him "Old Patch." "Why don't you fight him?" cried the boys. "I'd give it to him." "Oh," answered the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of the rags. I honor my patch for her sake." Noble little man! He will make his mark in the world. His was a heroism scarcely equalled by Luther, or Latimer, or the Marquis of Montrose.

The world needs more such heroes. We need them in all the departments of life—in Church, in State; in public, in private. We need them to forward the right and frown upon the wrong; to restrain evil and enthroned good impulses; to resist temptation, and to overcome the tempter; to breast the poisoned currents of popular sentiment; and to tower up as a light-house in the midst of the breakers, both to guide and warn

others. The most pressing want of the present time is moral courage. O, for men that can stand the roar of lions and the smell of fire!—*Central Christian Advocate.*

Agricultural.

SAVING VEGETABLE SEED.

Nearly all the vegetable and garden seeds usually needed in a family garden can and should be home-grown. The only exception usually made is that of pea seeds, which are best when grown in England or Canada; as in our hot, dry summers the pea beetle thrives, and nearly every pea saved for seed will be found "buggy" in the spring at time of sowing. All garden seeds should be gathered as soon as ripe, put into small packages, and laid in some unoccupied chamber, loft, or other dry place, free from mice or moisture. Each package should be plainly marked at the time of putting up, so that no mistakes need occur at the time of sowing. In a month or two, or as soon as thoroughly dried, the seeds, still in their packages, should be packed away carefully in a box or drawer for the winter. Cucumber and squash seeds should be washed clean and dried before putting into packages. Corn may be kept best on the cob, braided up as many farmers do their seed corn. Potatoes, onion sets, and roots must be kept in the cellar, away from danger from frost. Corn, melon, cucumber, and squash plants will not come true from seed, unless the seed was saved from plants growing at a distance from any other kind.—*Country Gentleman.*

FARMERS' BOOTS AND SHOES.

A farmer, who had been accustomed to wear thick boots and shoes for more than forty years past, says that, before wearing the boots, give the bottoms a good coating of tallow or coal-tar, and dry it in; then oil the "uppers" with castor oil, about one tablespoonful to each boot; then oil them twice a week with castor oil, when one teaspoonful will be sufficient. If the weather should be rainy, or you are compelled to work in water during the day, wash your boots clean at night, hold them by the fire until quite warm, and oil them while wet, and you will have no trouble about your boots getting hard and shrinking up so that you cannot get them on. If the leather should become red, give a coat of ordinary shoe blacking before oiling. The effect of castor oil is to soften the shoe leather, while it fills the pores and prevents the water from entering. I have stood in mud and water two or three inches deep, for ten hours a day for a week, without feeling any dampness or having any difficulty in getting my boots on or off.

THE POSITION OF WINDOWS IN HORSE STABLES.

We find in a German exchange some curious observations on the manner in which the position of the windows in the stable affects the eyes of a horse. In one instance the horses of a farmer,—fine animals, celebrated for their excellent condi-

tion, were kept in a stable lighted only by a small window at one side. When light was needed for work, the door was temporarily left open; the result was, that nearly all of these animals had eyes of unequal strength, and in time a number of them became blind on the side toward the window. A strong light directly in the horses' faces has been found to weaken the sight. The worst position of all for a stable window is in front of the horses and much higher than their heads. An officer had bought a perfectly sound mare from a gentleman whose stable was lighted by windows at the rear of the stalls. The animal was sound and perfectly satisfactory. After three months she became suddenly "ground-shy." On examining her eyes they were found directed upward, and this was explained by the fact, that the windows of the officer's stable were situated above the head of the stalls, the eyes being generally drawn in that direction. She was removed to another stable, where the light was admitted from all sides, and in three months the difficulty had disappeared.

Another officer reports, that during the campaign of 1870, in France, he rode a horse that was a capital jumper. On his return from the war, he placed this animal in his stable, the windows of which were above the front of the stalls, and in a short time the horse became so shy of the ground, that he had to sell it. He had had a similar experience with other saddle-horses, all of which became ground-shy in his stall. One animal in particular, a thoroughbred mare, renowned for her jumping qualities, refused in a short time to cross the smallest obstacle, and when forced to cross a foot wide gully, made a leap, that would have cleared a ditch fourteen feet wide. Owners of horses, who find that their animals shy at objects on the ground, or at their side, would do well to look to the windows of their stables for an explanation of the evil.—*American Agriculturist.*

KEEP ACCOUNTS.

This is not performed by simply entering every penny spent, but by so balancing receipts and expenditures, that one may know every day precisely how he stands in the world. Credit may be helpful in an organized business. But when young men and women are just beginning to earn a little money it is wise for them never to owe a penny, not even for a day. It is better for them to go without a hundred needed things than to be in debt; and the poorer you are, the more tyrannical will debt prove to be. It is wise for every young man to refuse to incur debt, and to oblige himself to keep a clear and minute account of every cent gained and spent. The habit once formed, it will be as easy to be methodical in money matters as to be careless. Parents should bring up boys and girls to keep accounts. It should be impressed upon them early and late, that business cannot be safely carried on without minute accurate records. After a habit of accounts is once formed, system in affairs and methods becomes easy. Instead of hindering they facilitate business, economize time, give clearness to one's course, prevent complications, enable one at any moment to know his actual condition, and keep his estate so that if called to leave it,

he can do so without a liability of tormenting his family or heirs with a wretched tangle of vexations and disappointments. Therefore, by all means keep accounts!

TRIMMING UP.

All farmers, perhaps, are not aware of the great improvement in trimming up in the general appearance of their farms, and especially when done in the immediate vicinity of their buildings, which can be accomplished by cutting and clearing worthless bushes from the roadside. Besides affording a clearer and better view of "verdant field and pasture green" on the other side to the passer-by, it is an unmistakable evidence of the thrift and enterprise of its owners—too many of our New England farmers sadly lack. This may seem to them of small consequence when there is so much other necessary work to be performed, yet we can assure them, that people passing by always notice and comment upon the appearance of their premises, and judge the man by his immediate surroundings, and are generally pretty correct in their judgment. If you wish to sell your farm, the expense of brush-cutting will prove a paying investment; if you wish to keep it, it will pay still better in the pride and satisfaction it will bring you. A certain amount of pride should be fostered by all classes, and we think it more becoming among farmers than most others, as they have greater opportunities and inducements to exercise it.—*Peterborough Transcript.*

HORSES AT REST.

There is no reason for anxiety from the fact, that a horse does not lie down when he sleeps. It is natural to many horses to sleep on their feet, and no doubt it is a good thing that they can do so. A hard worked horse can catch many a nap while stopping for a short rest, if he is not dependent upon lying down. Nevertheless, it is good for a horse to lie down at night, and there is no better way of inducing him to do so, than to give him a clean, dry bed in a roomy stall. A horse that has ever lain down in a narrow stall, and had trouble in getting up, will surely, if he is an intelligent animal, be cautious about subjecting himself to like embarrassment a second time. A change of stall, too, is very likely to effect a change in habit, especially if any accident has happened to him in his old stall.

Married.

On the 24th of Sept., 1874, at the residence of the bride's parents, by Rev. Darius W. Gerhard, Samuel F. Brian, of East Lampeter, to Miss Caroline Weidler, of Manheim Township, Lancaster Co.

On the 27th of Oct., 1874, at the residence of the bride's mother, by Rev. Darius W. Gerhard, Henry W. Sheibley of Reading, to Miss Hattie S. Landis, of East Lampeter Township, Lancaster Co.

At Russell's Church, in Cove Station, Huntingdon County, Penna., on the 22d of October, 1873, by Rev. John H. Sykes, Mr. Zachariah T. Garner to Miss Annie R. Treece, all of Huntingdon Co., Pa.

On Oct. 24th, 1874, in Reading, Pa., by Rev. A. S. Leinbach, Rev. Albert S. Stauffer, pastor of St. Clair Reformed Church, Schuylkill Co., to Miss Samaria Neiman, of Norristown, Pa.

Married, on the 19th of Oct., by Rev. J. A. Keller, Frank Rose to Bertha Guether, both of Denver, Col.

On the 29th of Oct., by the same, James H. Coleman to Elizabeth Albert, both of Pueblo, Col.

Summary.

Among the family reunions which are now so common, among the most remarkable was that of the Peck family, which took place at Syracuse recently. This family contains twenty living Methodist ministers, sixteen of whom were present at the gathering. Five of these were brothers, who have attained a great age, to wit., the Rev. Luther H. Peck, aged 80 years; the Rev. Geo. Pack, D. D., aged 77 years; the Rev. Andrew Peck, aged 86 years; the Rev. Wm. Peck, aged 70 years; and Rev. Bishop Jesse T. Peck, aged 63 years. The parents of these venerable ministers were among the early settlers of the Wyoming Valley, Pa.

There are about 700,000 gypsies in Europe, and 18,000 in England. There religion seems to extend no further than a belief in their annihilation at death, although an occasional convert to the Christian faith is made here and there among them.

The full wool clip of California will reach over two million pounds, and the clip for the entire year five million.

The Liverpool School Board has resolved that there shall be an examination in the Holy Scriptures in the Board schools.

The Jardin d'Acclimation has just received two running oxen from the island of Ceylon. They are of diminutive size, not larger than a very small donkey, but they are of great utility in that country. The mail service is performed by them. They are active, and bear great fatigue, and can travel a very considerable distance at a regular, rapid pace.

Acknowledgments.

REFORMED MISSIONARY.

Please credit as follows:

Rev Geo H Martin, Woodstock, Va,	\$1 00
Wm M Deatrick, Charlesville, Bedford Co, Pa,	50
A J Heller, Arndtsville, Adams Co, Pa,	2 00
N E Gilds, Mechanicstown, Md,	1 00
P S Davis, D D, Chambersburg, Pa,	1 00
Rev F A Rupley, Middletown, Md,	50
Lewis Markel, Frederick, Md, new subscriber,	2 00
S V Doll, do do,	50
James Rawlings, Rainsburg, Bedford Co, Pa,	50
Rev John A Peters, Alexandria, Pa,	50
S G Wagner, Allentown, Pa,	50
S Aug Leinbach, Coplay, Pa,	1 50
Henry Wissler, Duncan, Pa,	1 00
	\$12 50

And charge to Reformed Church Publication Board.

CHURCH EXTENSION.

Received per Rev A S Leinbach, Treasurer of Lebanon Classis, col in First Church, Reading Pa, Rev H Mosser, pastor, \$50, Sunday-school, Swarzwald congregation, Rev A S Leinbach, pastor, \$6, and part of collection in Sinking Spring congregation, Rev W F P Davis, pastor, \$15.15, all for the use of the German Mission at Reading, 71 15

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Treasurer Ch. Extension Fund,
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PUBLICATION BOARD.

Received per D B Mauger, Treas of Goshenhoppen Classis, from Rev L K Evans, collected in Trinity Reformed Church, Pottstown, Pa, for relief of Board, \$25 00

per Rev A S Leinbach, Treas of Lebanon Classis, collected in St John's Reformed Church, Lebanon, Pa, Rev Dr T S Johnston, pastor, for relief as above, 20 00

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from Rev L K Evans, Trinity Reformed Church, Potts own, Pa, \$25 for Home Missions, and \$25 for Relief of Publication Board, 50 00

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ORPHANS' HOME, WOMELSDORF, PA.

Received from

Mrs Fenstermacher and others, Allentown, per Mrs Gareaflo, clothing,	\$5 00
Mrs Eliza Shively, New Port,	1 25
Mrs Elizabeth Nill, Chambersburg, toward buying an acre of land for the Home,	30 00
Mrs Bleistein Sen, Lebanon, 1 quilt and 2 pair stockings,	6 00
Mrs Wm H Deshler, Allentown, I G W in memoriam,	5 00
St Paris Sunday-school, Ohio, per Daniel Lyon,	3 00
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Mrs Sarah Haak, Reading,	10 00
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BENEFICIARY EDUCATION.

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Bethlehem,	\$54 67
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Dr Miller, from GS Griffith, Esq, First Reformed Church, Baltimore,	50 00
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Harrisburg, Pa.

MESSENGER ACKNOWLEDGMENTS

November 11, 1874.)

LETTERS RECEIVED.

J D Miller (1 sub), W H Sharp & Co, M J Riegel, Rev S Schweitzer, N W Ayer & Son, (12) Rev W D Gerhard, A J Whitmore, T N Reber, L O Miller, Rev C H Leinbach, Rev J O Miller, H W Keehn, D Delo, S L Whitmore, Rev W W Clouser, N W Ayer & Son (3), S M Pettingill & Co, Rev W H Bates, Rev J F De Long (1 sub), Susquebanna Zeitung, Rev C U Heilman, H W Keehn, Rev D H Reiter, Rev J E Hester, C J Heppe, A C Hoover, Rev H M Kieffer, C A M.ritz, Rev A C Geary, Rev D Y Heisler, Rev C S Diefenbacher, F C Polack, Rev H L Grandlienard, Rev M Treiber, Prof S M Otto, Rev D Y Heisler, Rev E R Eschbach, S Auxer, L P Hacker, I A Persing, Mrs K M Klein, Rev C H Reiter, Rev J A Smith, Rev J A Heller, M Focht, W E Brunner, Rev S A Leinbach, Rev J A Peters, Rev I K Loos, Rev A Spangler, Rev A H Kremer, D D, W F Lichtler, H Ring, T Oliver, Rev A S Leinbach, F W Schwan, P S Roller, Rev A E Truxal, Rev D F Brandie, P M, Rev D T Appel, Rev Dr J Beck, D B Mauger, Rev J Ault, Rev A J Heller, Rev L J Mayer, Rev J S Shade, L E Miller, Rev T F Hoffmeier, J H Geary, W E Brunner, Rev F Strassner, D C Smith, W H Kister, D R Kline, Mrs S T Keller, L H Diehl, Rev C Cort, W Heyser, Rev W Ferris, Rev A Leinbach, N W Ayer & Son, D Miller (2), S Procter, H Bender, Office (1 sub).

Markets.

PHILADELPHIA MARKETS.

CORRECTED WEEKLY.

(Saturday Nov. 7, 1874.)

FLOUR.

Wheat Flour, Superfine.....	\$3.25@3.75
“ Extra.....	5.50@6.25
“ Fancy.....	6.50@8.00
Rye Flour.....	5.62½@5.75
Corn Meal.....	4.30@4.90

GRAIN.

Wheat White.....	1.28@1.35
“ Red.....	1.10@1.20
Rye.....	1.00@1.07
Corn.....	85@86
Oats.....	59@64
Barley.....	1.40@1.43

SEEDS.

Clover.....(100lbs)	9.00@10.00
Timothy.....	2.70@2.80
Flax.....	1.90@1.95
Plaster.....	3.75@4.00

PROVISIONS.

Beef, Mess.....	16.00@17.00
Pork, Mess.....	23.00@23.25
Ham.....	14½@16
Butter, store packed.....	20@23
Do. Roll.....	36@38
Do. Goshen.....	40@42
Lard.....	1 14½
Cheese.....	16@16½
Eggs.....	28@30

GROCERIES.

Coffee.....	
Rio.....(gold)	15½@20
Java.....(gold)	24@27
Laguayra.....(gold)	18½@20
SUGAR.	
Cuba.....	8½@9½
Porto Rico.....	8½@9
Demarara.....	9½@10½

Negative Suicide.—The man who sends a ball through his brain commits positive self-murder; but he who dies of disease, with certain means of cure within his reach, is no less a suicide. Every invalid knows, or has an opportunity of knowing that Dr. WALKER'S CALIFORNIA VINEGAR BITTERS act as an irresistible specific in Dyspepsia, Liver Complaints, Kidney diseases, Pulmonary affections, Rheumatism, Gout, and all other disorders proceeding from a depraved condition of the animal fluids. To decline taking a sure remedy when sick, is to court suffering and invite death.



LADIES, SAVE YOUR DRESSES!

By Using "SMITH'S INSTANT DRESS ELEVATOR."

It loops the dress in the Latest Style. It changes the "train" into a "straight front" walking dress in one second, and back again as quickly! Can be changed from one dress to another in two minutes! "They give perfect satisfaction" is the verdict of all who try them. They save many times their cost in one dress. This "Elevator" is the only one that will let the dress down after being elevated.

Beware of IMITATIONS, as they are WORSE than WORTHLESS! CAUTION. See that each is stamped "Smith's Instant Dress Elevator." Price 45 cents each, MAILED FREE. Wholesale, \$30 per gross. GREAT OFFER.—Two "Elevators" will be given FREE as a Premium to those who subscribe for "SMITH'S ILLUSTRATED PATTERN BAZAAR" one year, sending One Dollar and Ten Cents. Best and cheapest Fashion Book in the world. Send stamp for Illustrated Catalogue. Address P. O Box 5055.

A. BURDETTE SMITH, 914 Broadway, N. Y.

FITS!

FITS! FITS! FITS!

CURE OF EPILEPSY: OR, FALLING FITS, BY HANCE'S EPILEPTIC PILLS.

Persons laboring under this distressing malady, will find Hance's Epileptic Pills to be the only remedy ever discovered for curing Epilepsy, or falling Fits.

The following certificates should be read by all the afflicted; they are in every respect true, and should they be read by any one who is not afflicted himself, if he has a friend who is a sufferer, he will do a humane act by cutting this out and sending it to him:

A MOST REMARKABLE CURE.

PHILADELPHIA, June 28th, 1867.

To SETH HANCE, BALTIMORE, MD.—Dear Sir: Seeing your advertisement, I was induced to try your Epileptic Pills. I was attacked with Epilepsy in July, 1868. Immediately my family physician was summoned, but he could give me no relief from the medicines he prescribed. I then consulted another physician but I seemed to grow worse. I then tried the treatment of another, but without any good effect. I again returned to my family physician; was cupped and bled at several different times. I was generally attacked without any premonitory symptoms. I had from two to five fits a day, at intervals of two weeks. I was often attacked in my sleep, and would fall wherever I would be or whatever I was occupied with and I was severely injured several times from the falls. I was affected so much that I lost all confidence in myself. I also was affected in my business, and I consider that your Epileptic Pills cured me. In February, 1865, I commenced to use your Pills. I only had two attacks afterward. The last one was on the 6th of April, 1865, and they were of a less serious character. With the blessing of Providence your medicine was made the instrument by which I was cured of that distressing affliction. I think that the Pills and their good effects should be made known everywhere, that persons similarly affected may have the benefit of them. Any person wishing further information can obtain it by calling at my residence, No. 836 N. Third Street, Philadelphia, Pa.

WILLIAM ELDER.

IS THERE A CURE FOR EPILEPSY!

The Subjoined will Answer.

GRENADE, MISS. June 30th.—Seth S. Hance—Dear Sir—You will find enclosed five dollars, which I send you for two boxes of your Epileptic Pills.

I was the first person who tried your Pills in this part of the country. My son was badly afflicted with fits for two years. I wrote and received two boxes of your Pills, which he took agreeably to your directions. He has never had a fit since.

It was through my persuasion that Mr. Lyon tried your Pills. His case was a very bad one; he had fits nearly all his life, or at least a good many years. Persons have written to me from Alabama and Tennessee on the subject, for the purpose of ascertaining my opinion in regard to your Pills. I have always recommended them, and in no instance where I have had a chance of hearing from their effect have they failed to cure.

Yours, etc. C. H. Guy,
Grenada, Yalabusha, Miss.

ANOTHER REMARKABLE CURE OF EPILEPSY; OR FALLING FITS

BY HANCE'S EPILEPTIC PILLS

MONTGOMERY, TEXAS, June 20th, 1867.

To SETH S. HANCE:—A person in my employ had been afflicted with Fits, or Epilepsy, for thirteen years; he had these attacks at intervals from two to four weeks, and oftentimes several in quick succession, sometimes continuing for two or three days. On several occasions they continued until his mind appeared totally deranged in which condition he would continue for a day or two after the fits had ceased. I tried several remedies prescribed by our resident physicians, but without any success. Having seen your advertisement in the Philadelphia Courier, I concluded I would try your remedy. I obtained two boxes of your Pills, and gave them according to directions, and they effected a permanent cure. The person is now a stout, healthy man, and is about thirty years of age and has not had a fit since he commenced taking your medicine, which was ten years since. He was my principal wagoner, and has, since that time, been exposed to the severest of weather. I have great confidence in your remedy, and would like every one who has fits to give it a trial.

B. L. DEFRESE.

STILL ANOTHER CURE.

Read the following testimonial from a respectable citizen of Grenada, Mississippi:

SETH S. HANCE, BALTIMORE, MD.—Dear Sir: I take great pleasure in relating a case of spasms, or fits, cured by your invaluable Pills. My brother, J. J. Ligon, has long been afflicted with this awful disease. He was first attacked while quite young. He would have one or two spasms at one attack at first, but as he grew older they seemed to increase likewise. Up to the time he commenced taking your Pills he had them very often and quite severe, prostrating him, body and mind. His mind had suffered seriously, but now, I am happy to say, he is cured of those fits. He has enjoyed fine health for the last five months past. His mind has also returned to its original brightness. All this I take great pleasure in communicating, as it may be the means of directing others to the remedy that will cure them.

Yours, respectfully, etc., W. P. LIGON.
GRENADE, Mississippi.

Sent to any part of the country, by mail, free of postage, on receipt of a remittance. Address SETH S. HANCE, 108 Baltimore Street, Baltimore, Md. Price, one box, \$3; two, \$5; twelve, \$27.

* Please mention that you saw this advertisement in THE REFORMED CHURCH MESSENGER.

June 24, 74—LY. A.

\$10 to \$1,000—Invested in Stocks and Gold pays 200 per cent. a month. Send for particulars. Tumbidge & Co., Bankers, 2 Wall St., N. Y. Sep. 23, 74, 13t. A.

Work At home, male or female; \$35 per week, day or evening. No Capital. We send valuable package of all goods by mail free. Address with ten cent return stamp, M. Young, 173 Greenwich St., N. Y. Sep. 23, 74, 26t. A.



Dr. J. Walker's California Vinegar Bitters are a purely Vegetable preparation, made chiefly from the native herbs found on the lower ranges of the Sierra Nevada mountains of California, the medicinal properties of which are extracted therefrom without the use of Alcohol. The question is almost daily asked, "What is the cause of the unparalleled success of VINEGAR BITTERS?" Our answer is, that they remove the cause of disease, and the patient recovers his health. They are the great blood purifier and a life-giving principle, a perfect Renovator and Invigorator of the system. Never before in the history of the world has a medicine been compounded possessing the remarkable qualities of VINEGAR BITTERS in healing the sick of every disease man is heir to. They are a gentle Purgative as well as a Tonic, relieving Congestion or Inflammation of the Liver and Visceral Organs, in Bilious Diseases.

No Person can take these Bitters according to directions, and remain long unwell, provided their bones are not destroyed by mineral poison or other means, and vital organs wasted beyond repair.

Grateful Thousands proclaim VINEGAR BITTERS the most wonderful Invigorant that ever sustained the sinking system.

Dyspepsia or Indigestion, Headache, Pain in the Shoulders, Coughs, Tightness of the Chest, Dizziness, Sour Eructations of the Stomach, Bad Taste in the Mouth, Bilious Attacks, Palpitation of the Heart, Inflammation of the Lungs, Pain in the region of the Kidneys, and a hundred other painful symptoms, are the offsprings of Dyspepsia. One bottle will prove a better guarantee of its merits than a lengthy advertisement.

Scrofula, or King's Evil, White Swellings, Ulcers, Erysipelas, Swelled Neck, Goitre, Scrofulous Inflammations, Indolent Inflammations, Mercurial Affections, Old Sores, Eruptions of the Skin, Sore Eyes, etc., etc. In these, as in all other constitutional Diseases, WALKER'S VINEGAR BITTERS have shown their great curative powers in the most obstinate and intractable cases.

For Inflammatory and Chronic Rheumatism, Gout, Bilious, Remittent and Intermittent Fevers, Diseases of the Blood, Liver, Kidneys, and Bladder, these Bitters have no equal. Such Diseases are caused by Vitiated Blood.

For Skin Diseases, Eruptions, Tetters, Salt Rheum, Blisters, Spots, Pimples, Pustules, Boils, Carbuncles, Ringworms, Scald Head, Sore Eyes, Erysipelas, Itch, Scurfs, Discolorations of the Skin, Humors and Diseases of the Skin of whatever name or nature, are literally dug up and carried out of the system in a short time by the use of these Bitters.

Pin, Tape, and other Worms, lurking in the system of so many thousands, are effectually destroyed and removed. No system of medicine, no vermifuges, no anthelmintics, will free the system from worms like these Bitters.

For Female Complaints, in young or old, married or single, at the dawn of womanhood or the turn of life, these Tonic Bitters display so decided an influence that improvement is soon perceptible.

R. H. McDONALD & CO.,
Druggists and General Agents, San Francisco, California, and cor. Washington and Charlton Sts., New York.
Sold by all Druggists and Dealers.
April 29, 74, 1y.

\$2500 A YEAR
made with our grand
COMBINATION PROSPECTUS

Represents 50 different books. Agents say this is the
BEST THING EVER TRIED.

The Books sell themselves in every family, and good men can make a business for life in one county. Agents wanted on these and our magnificent Editions of Family Bibles. Full particulars free on application. Address, JOHN E. POTTER & CO., Publishers, Philadelphia.
Aug. 12, 74.—12t. A.

MERCERSBURG COLLEGE,

Mercersburg, Franklin Co., Pa.
ACCESSIBLE BY RAILROAD
FACULTY.

REV. E. E. HIGBEE, D. D.,
PRESIDENT AND PROFESSOR OF AESTHETICS AND ETHICS.
PROFESSOR OF CHRISTIAN CULTURE, HISTORY AND ENGLISH LITERATURE.
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PROFESSOR OF MATHEMATICS.
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GEORGE N. ABBOTT, A. M.,
PROFESSOR OF PSYCHOLOGY AND LOGIC.

TERMS:—For boarding, tuition, room-rent and fuel \$200 per year. For further particulars address,

Rev. E. E. Higbee, D. D.,
President.

Mercersburg, Franklin Co., Pa.
* Supplied by other members of the Faculty.
June 19, 1872.

PENNSYLVANIA STAINED GLASS WORKS,

AICKIN & ISAAC,

3737, 3739 and 3741 FILBERT St.,
PHILADELPHIA.

Churches, Public and Private Buildings fitted up with stained and ornamental glass.

All communications promptly responded to.
May 31, 74 1y

THE ORIGINAL AMERICAN TEA CO. will send you direct any quantity of Tea you require, per U. S. Mail, without any ext. charge. To ensure prompt delivery, direct to the President of the Company, thus: "ROBERT WELLS, 43 Vesey St., New York, P. O. Box 1287." Agents wanted everywhere.
Sept. 9, '74-3mos.

EVERYBODY'S OWN PHYSICIAN,
by C. W. GLEASON, M. D. A MAGNIFICENT VOLUME. Over 250 Engravings. Low PRICE. One Agent took 100 orders in one week. Agents wanted. Circulars free. H. N. McKINNEY & Co., 725 Sanson St., Phila.
Aug. 5, '74-12t. A.

CONSTANT EMPLOYMENT.—At home Male or Female, \$30 a week warranted. No capital required. Particulars and valuable sample sent free. Address with 6 cent return stamp, C. ROSS, Williamsburg, N. Y.
Nov. 4, '74-12t. A.

GOFF'S BRAID IS THE BEST MADE.

Oct. 21, '74. 12t. A.



First toned, low priced, warranted against breakage. Catalogues containing full particulars, prices, etc., sent free. BLYMYER MANUFACTURING CO., Cincinnati, O.
July 15, 74. 1 yr. e.o.w.a. A.

FOR SALE—The Church Furniture and Fixtures of the German Reformed Salem Congregation, St. John's Street, below Green. Inquire of HERMAN WISCHMAN, 122 Peg Street, between Willow and Noble, bel. Second Street, Philadelphia.
Nov. 11, 1t. A.

Gottesdienst-Ordnung

By the direction of the SYNOD OF THE REFORMED CHURCH, the ORDER OF WORSHIP has been translated into the German language, and is now ready for delivery, at the following rates
Single copies by mail \$1.50
Per dozen copies by express \$13.50
Address,
Reformed Church Pub. Board,
No. 907 Arch St.,
PHILADELPHIA.

60TH THOUSAND IN PRESS.
ONE agent sold in ONE month, 501 copies of the

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unfolding the marvelous achievements and thrilling experience of a veritable Hero, as also the varied wealth and curiosities of a most wonderful country. We issue the most complete and authentic work, and want more Agents at once. We also publish the choicest edition of Family Bibles extant, 800 illustrations, new features, positively unequalled. For full particulars address
HUBBARD BROS., Philadelphia, Cincinnati, and Boston.
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THOMAS' SACRED QUARTETS.

A work just issued, but which has been many years in preparation, and of which the author may well be proud. The collection cannot fail to take the front rank in church music, and be used wherever the best music is appreciated.

The music is admirable for Quartet Choirs. Without being on the whole very difficult, it is in perfect taste, and for larger choirs, for musical families and musical societies, the book has a special adaptation.

Price in Boards, \$2.50. Cloth, \$3.00.

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14 Piano Pieces of Distinguished Merit.

SOLE EDITION.

Mazurka Rustique, \$.75	Scherzo Romantique, \$1.00
Caprice Polka, 1.00	Chant de Guerre, 1.00
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El Cocoye, 2.00	Rayons d'Azur, .90
Celebre Tarentelle, 1.50	Ov. to Oberon, 4 hands, 2.00
ame Banjo, 1.50	Papillon, Duet, 1.25
Souvenir de Lima, 1.00	Ava Maria (Vocal), .75

All books and music sent post-paid, for retail price.

OLIVER DITSON & CO., C. H. DITSON & CO.,
Boston. 711 Broadway, New York.
May 27, '74-1 yr. M.

FAMILY ASSISTANT, OR

Book of Prayers for the Use of Families.
To which were added
PRAYERS FOR SPECIAL OCCASIONS.

BY SAMUEL R. FISHER, D. D.
12mo. Cloth. Pp. 308. Price \$1.25.

This work contains prayers for the family, morning and evening, for four weeks. To these are added prayers for special occasions, such as Communion Sunday, Baptism of a Child, Public Thanksgiving, Day of Humiliation, Christmas, Last Day of the Year, New Year, Good Friday, Easter, Ascension, Whitsunday, Dangerous Sickness (both in cases of Adults and Children), Thanksgiving for Recovery from Sickness, Day of a Funeral, Ecclesiastical Meetings, Social Meetings (two sets), Concert for Missions, Sunday-school Concert, Sunday-schools, Week-day Schools, Catechumens, Confirmation, Miscellaneous Petitions, Prayers at Table, and Prayers for Children.

The special aim of the author has been simplicity and directness of language, with a due regard to the preservation of the true element of prayer. A valuable book for all Christians, and especially for all heads of families.

WATERS' CONCERTO PARLOR ORGANS

are the most beautiful in style and perfect in tone ever made. The CONCERTO STOP is the best ever placed in any Organ. It is produced by an extract of reeds peculiarly voiced, the EFFECT of which is MOST CHARMING and SOUL STIRRING, while its IMITATION of the HUMAN VOICE is SUPERB. Terms liberal.

WATERS' Philharmonic Vesper and Orchestral

ORGANS, in UNIQUE FRENCH CASES, are among the best made, and combine PURITY of VOICING with great volume of tone. Suitable for PARLOR, CHURCH, or MUSIC HALL.

WATERS' New Scale PIANOS have great power and a fine singing tone, with all modern improvements, and are the BEST PIANOS MADE. These Organs and Pianos are warranted for 6 years. PRICES EXTREMELY LOW for cash or part cash, and balance in monthly or quarterly payments. Second-hand instruments taken in exchange. AGENTS WANTED in every County in the U. S. and Canada. A liberal discount to Teachers, Ministers, Churches, Schools, Lodges, etc. ILLUSTRATED CATALOGUES MAILED.

MORACE WATERS & SON,
481 Broadway, New York. P. O. Box 3567.



Reject All Violent Purgatives. They ruin the tone of the bowels, and weaken the digestion.

Tarrant's Effervescent Seltzer Aperient, is used by rational people as a means of relieving all derangements of the stomach, liver and intestines, because it removes obstructions without pain, and imparts vigor to the organs which it purifies and regulates. Sold by all druggists.
Nov. 4, '74-1 yr. P.

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Medicines positively cure the worst cases of the following diseases, or money refunded: Consumption, Bronchitis, Catarrh, General Debility, Kidney and Liver Complaints, Dyspepsia or Indigestion, Coughs, Colds, Acidity of the Stomach, Heartburn, Rheumatism, Neuralgia, Impurities of the Blood, Erysipelas, Costiveness, Diseases of the Skin, Dropsical Affections, Fevers, Bilious Affections, Gravel, Fullness of Blood, Gout, Burning of the Flesh, Langour of the Body
Most miraculous cure ever effected. First class reference.

225 N. THIRTEENTH ST., Phila.
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J. WETHERILL KYLE,
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Nov. 4, '74-2mos. A.

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PHILADELPHIA.

First Street west of Second.

A full assortment for Spring trade at 10 prices.

Sept. 1, 73, 1y. M

KNABE

GRAND, SQUARE & UPRIGHT
PIANOS.

THE BEST NOW MADE.

Every Instrument Fully Warranted for Five Years.

SECOND HAND PIANOS at all Prices.

ORGANS

The Largest and Best Assortment in the City.

Sole State Agencies for Smith's American Organs,

E. P. NEEDHAM & SON'S

SILVER TONGUE ORGANS,

And Other Leading Makes.

Illustrated Catalogues furnished on Application

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Jan. 4, 1873-1y. M.

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THE NEW IMPROVED,

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AWARDED

The "Medal for Progress,"

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The HIGHEST ORDER OF "MEDAL" AWARDED AT THE EXPOSITION.

No Sewing Machine Received a Higher Prize.

A FEW GOOD REASONS

1.—A New Invention THOROUGHLY TESTED and secured by Letters Patent.

2.—Makes a perfect LOCK STITCH, alike on both sides, on all kinds of goods.

3.—Runs LIGHT, SMOOTH, NOISELESS and RAPID—best combination of qualities.

4.—DURABLE—Runs for Years without Repairs.

5.—Will do all varieties of Work and Fancy Stitching in a superior manner.

6.—Is Most easily Managed by the operator. Length of stitch may be altered while running, and machine can be threaded without passing thread through holes.

7.—Design Simple, Ingenious, Elegant, forming the stitch without the use of Cog Wheel Gears, Rotary Cams or Lever Arms. Has the Automatic Drop Feed, which insures uniform length of stitch at any speed. Has our new Thread Controller, which allows easy movement of needle-bar and prevents injury to thread.

8.—CONSTRUCTION most careful and FINISHED. It is manufactured by the most skillful and experienced mechanics, at the celebrated Remington Armory, Ilion, N. Y. Philadelphia Office, 810 Chestnut Street.

Oct. 21, '74-12t. A.

A GREAT STRIDE OVER OLD BUSINESS CUSTOMS. OAK HALL.

The Largest Clothing House in America,
Starts on a New Career!!!

BUSINESS MEN thoroughly bent on upright dealing, have long been thinking over, working out and experimenting on various propositions, and here and there is an establishment which has accepted one or another of them, and ordered their business accordingly; One "Cash," another "One Price," &c., &c., but

WE UNHESITATINGLY ADOPT THEM ALL,

and confidently relying on the approval and support of an intelligent public, we inaugurate what we believe to be the best system in the world, and

**WE NOW ANNOUNCE THESE
AS OUR
FOUR CARDINAL POINTS:**

ONE PRICE.



FULL GUARANTEE.

1st Point,

CASH.

Under the Cash Payment System, one pays only for what he gets, and contributes nothing to a Sinking Fund, "to provide for losses on bad debts."

2d Point,

ONE PRICE,

not the "First Price," but the "Last and Lowest Price," The Price marked in Plain Figures on every garment, and no deviation allowed.

3d Point,

Full Guarantee.

A Printed Guarantee, bearing the signature of our firm, accompanying each garment.

GUARANTEE.

- We hereby guarantee:
- 1st. That the prices of our goods shall be as low as the same quality of material and manufacture are sold anywhere in the United States.
 - 2d. That the prices are precisely the same to everybody for same quality, on same day of purchase.
 - 3d. That the quality of goods is as represented on printed labels.
 - 4th. That the full amount of cash will be refunded, if customers find the articles unsatisfactory, and return them unworn and ununited within 10 days of date of purchase.

[Signed.] **WANAMAKER & BROWN,**
OAK HALL,

Sixth and Market Streets, Phila.

4th Point,

Cash Returned.

This is simply a concession on our part to our customers to secure them full confidence in dealing for goods they know very little about, and we thus prevent any occasion for dissatisfaction from any and every cause whatsoever. If the garment is not exactly what you thought, if your taste changes, if the "home folks" prefer another color or another shape, bring it back, unworn and ununited, and the full amount of money you paid will be returned on the spot.

We have for years been working towards the present point, and though naturally falling into the current methods of trade, we observed and noted the defects of the old system, and have been carefully weighing for a long time these newer plans, and preparing for this

ENTIRE CHANGE OF BASE.

We now swing clear of all combinations or customs, and burn the bridges behind us. With all departments reconstructed, we begin business

Saturday, October 3d, 1874,

for the Fall Trade, and anticipate that

Marvelous and Unprecedented Increase of Business for which we are well prepared.

WANAMAKER & BROWN,
S. E. Cor. Sixth & Market Streets,
PHILADELPHIA.

LIVE AGENTS WANTED

To sell DR. CHASE'S RECIPES, or, INFORMATION FOR EVERYBODY, in every County in America. Enlarged by the Publisher to 645 pages. It contains over 2000 household recipes, and is suited to all classes and conditions of society. A wonderful book and a household necessity. It sells at sight. Greatest inducements ever offered to book agents. Exclusive territory given. Retains for \$2. Agents more than double their money. Address, DR. CHASE'S STEAM PRINTING HOUSE, ANN ARBOR, MICH. Aug. 5, '74-1st. B.

LIFE OF DR. LIVINGSTONE,
A new book, complete authentic and reliable, containing his explorations and discoveries in the wilds of Africa, sells rapidly at low prices to suit the times, also the **MESSIAH**, by Rev. Wm. M. Willett, for all denominations, an excellent work issued in a handsome style. Our FAMILY BIBLES are unequalled for styles and prices.

AGENTS WANTED to work on these books at once, liberal terms. Address Quaker City Publishing Co., Philadelphia, Pa. Nov. 4, '74-1st. A.

FREE TO BOOK AGENTS

AN ELEGANTLY BOUND CANVASSING BOOK for the best and cheapest Family Bible ever published, will be sent free of charge to any book agency. It contains over 700 fine Scripture Illustrations, and agents are meeting with unprecedented success. Address, stating experience, etc., and we will show you what our agents are doing. NATIONAL PUBLISHING CO., Phila., Pa. Oct. 14, '74-1st. A.

MENEELY & KIMBERLY,
BELL FOUNDERS, TROY, N. Y.

Manufacture a superior quality of Bells. Special attention given to CHURCH BELLS. Illustrated Catalogue sent free. March 19, '73, 1 year. M.

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